



Christianity & Judaism

Book 3 in the Salvation Series

Christianity & Judaism

by

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Christianity & Judaism

Frontliner's Voyage

The New Jews

Three Ages

The Books Of God

Salvation Is Of The Jews

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Foreword

I know lots of wonderful people in the Christianity business. Most of the time, it's the only choice in a

small town. It's usually either that or something ridiculous and obviously wrong. At least it has the right God and the right book.

The Truth is simple, obvious and it hasn't changed from the beginning of the world. The test is to recognize it from the deceptions, lies, false ideas, fake images and fake history.

After forty years of studying the Bible and reading ancient writings, I noticed two things. First, the Bible must be true because of proofs within the text and the natural world around me. Secondly, there is a lot missing.

I read hundreds of books and spoke with thousands of people. Now I see how we got to this point.

After graduating from A&M, University in Texas, I completed 19 years of public service to include; Teaching, Social work and Government work. All the while, over forty years, I was studying and researching ancient documents. I took a few years off work and sailed the Gulf of Mexico, Cuba and the Bahamas. Then, I traveled the U.S. for several years and ten other countries, including Israel. I was finally allowed to write this book. No doubt a real writer would have done a better job. I had to learn to be an editor and publisher to share what I found.

Introduction

Written in the informal voice, because the formal voice no longer communicates to people, here is enough of ancient history to understand how we got

where we are.

This is how the Christian Church got started in Rome and what happened to the disciple's religion. This is how the Church developed through time and different cultures as the people and the politics required. As the Christian Church changes, it retains many suspicious and forbidden trinkets and traditions from the distant past.

It turns out, the New Testament did not really usher in a new religion. The New Testament writers were referring to a preexisting one that already had a name.

The Law only changed a little when Our Lord died, and He made that a great benefit to us all. His Father had already promised He would not kill us if we don't keep His Commandments, as long as we are the Children of His Firstborn.

Here is The Lord's Name and Our Lord's name, strangely hidden from us in time. There is a conformation and a very good reason to be a people called by His Name.

There are simple customs we are expected to keep if we don't want our nation to be destroyed. The old Jews unlawfully made The Lord's ways so complicated no one could keep them, not even the priests.

Ye worship ye know not what: we know
what we worship: for salvation is of the
Jews. Joh 4:22

ישוע Yeshua

Christianity & Judaism

A Foreign Name

The strangest thing about Christianity is, It's not Our Lord's Religion. It's not what the disciples were practicing and it's called by a name Our Lord was never called. The English language was not invented until over a thousand years after He left the planet.¹

The Greek word, Christian, Χριστιανός, shows up two times in the Greek Septuagint Bible. Once spoken by a Roman ruler, (Act 26:28)² and then by Peter, (1Pe 4:16)³ talking about suffering under what was then a shameful name in Roman society. 'Christian' is only a translated version of Our Lord's Title. Who could have guessed people would use it voluntarily? No one who knew any of His Disciples would use it. Fact is, none of them did.

That a Roman name was used to describe a Jewish religion is not the surprising part of the history. The really surprising part is they turned it into a Roman religion. The reason the word 'Christian', Χριστιανός, caught on at all, is soon after the disciples were killed there were no more Jews left in Jerusalem. It was an all Roman city.

In 132 A.D., according to Eusebius⁴ ; then emperor Hadrian sent soldiers and killed thousands of Jews in Jerusalem. Among them were the 15 Jewish Bishops⁵ of the Jerusalem Churches. They were then replaced with Romans and a new city was founded called, Aelia Capitolina, like Micah prophesied.⁶ Then, a new

religion was founded called Christianity.

That new religion was associated with many fabulous stories like raising people from the dead, curing all kinds of diseases and feeding thousands. The old religions of the Romans had stories like that, but less good and more tragic. About the only benefit the old religions promised is the sun would come up and the grass would turn green.

The politicians probably thought it was a good idea because the Roman ruler was always head of the State Church. Julius Cesar was Pontifex Maximus from, 100 B.C. to 44 B.C. - head of the college of pagan priests.

The head of the new, Christian Church retained the same title, 'Pontifex Maximus'.⁷ Christianity became a mixture of what the pagan priests were doing and what little they could understand of Judaism. They could possess the Jewish books and scrolls, but they could not understand them.

Understanding is given by The Lord to those He deems fit for it.⁸ The reason the Bible is not understood today, is because it is not a Roman document and cannot be understood through Roman eyes. The only real way to understand the Bible is to surrender to it. Most people reject it entirely or in part long before any thought of surrendering occurs. The following sequence is given by Our Lord,

*for this people's heart is waxed gross, and
their ears are dull of hearing, and their eyes they
have closed lest at any time they should see with*

their eyes and hear with their ears and should understand with their heart and should be converted, and I should heal them. Mat_13:15

That sequence often breaks down at 'understanding,' so conversion and healing cannot happen. Not surrendering also explains why Our Lord said,

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Mat_6:24

Our Lord, means someone will either hate money and love God or hold on to money and think little of God.

Thayers Greek Lexicon, defines 'despise', (καταφρονέω, 1) to contemn, despise, disdain, think little or nothing of).

He continues;

...Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. Mat 19:23

And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. Mat

19:24

Because the rich have already surrendered their heart to Mammon, Vanity or Idolatry; they cannot consider things of The Lord important.

The example of a camel going thru the need's eye refers to the Needle Gate at the Temple. After seeing it in person, I can report it was not the height but the width that was the issue. It's so narrow that if anyone tried taking a camel laden with goods through, they would have to remove the goods first. Similarly, it is very rare a rich person will unload the treasure of their heart (their possessions) for the treasures of the Kingdom. Because, as The Lord said, '*where your treasure is, there will your heart be also.*'⁹

It's a lot easier to invest your heart and your treasure in Heaven, if you have little or nothing here on earth.

Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? Jas 2:5

On the other hand, wealth was of primary value to the Romans. They used their new religion to justify killing people for their lands and possessions - evidence, Constantine. That really hasn't changed much.

The new Church became so strong it spread over the world and used it's power to dominate entire countries. When it became obvious, even to the public, how evil it was, people shunned it. The popes were so

ludicrous in their pursuit of pleasures of the flesh, even people who espoused no religion at all were ashamed of them.¹⁰

A number of the popes had committed murders, but Innocent III (1198-1216) surpassed all of his predecessors in killing. Though he did not do the killing personally, he promoted the most devilish thing in human history-the Inquisition. Estimates of the number of heretics that Innocent (not so innocently) had killed run as high as one million people! For over five hundred years, popes used the inquisition to maintain their power against those who did not agree with the teachings of the Romish church.

In conflicts with cardinals and kings, numerous charges were brought against Pope Boniface VIII (1294-1303). Says The Catholic Encyclopedia, "Scarcely any possible crime was omitted infidelity, heresy, simony, gross and unnatural immorality, idolatry, magic, loss of the Holy Land, death of Celestine V, etc....Protestant historians, generally, and even modern Catholic writers class him among the wicked popes, as an ambitious, haughty, and unrelenting man, pope Boniface II. deceitful also and treacherous, his whole pontificate one record of evil." 12 It is not necessary to insist that all charges brought against him were true, but all cannot be dismissed either. During his reign the poet Dante visited Rome and described the Vatican as a

“sewer of corruption.” He assigned Boniface (along with Popes Nicolas III and Clement V) to “the lower parts of hell.”¹¹

The popes were indeed the leaders of the Christian Church. Their ludicrous behavior is not unheard of today. Catholic priests raping little altar boys and the Church failing to stop it really says all that needs to be said of Christianity. It is still demonstrated to be a Roman religion.

The truly good things that go on in churches today and in the hearts of the many good people attending them comes from a different religion. The Lord's Church is now considered to be those who worship Him in spirit and in truth. The Truth is, The Lord's Religion has never changed.

People nowadays, think Luther separated himself from the Church with his *95 Theses* but, he did not.¹² People think the Protestant Church is a separate religion from the Catholic but, it is not. It's actually just another sect of the Christian Church, much like the disciples were Nazarenes, a sect of Judaism, Our Lord's Religion¹³.

And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene. Mat_2:23

The accusation against Paul was,

For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: Act_24:5.

If what we see with our eyes is all there is to the world, that pestilent, Nazarene, Jewish religion would have been wiped out with the destruction of Jerusalem. But Our Lord is still watching and managing the people called by His Name today.

The Christian Church has proliferated and changed into many different varieties, as the local people of different countries require. There are around 35,000 denominations of Christian Churches in the world. Because of the nature of people, each church does things a little differently, so they mostly think they are the only one doing it right.

In Christianity, the Church surrenders to the ways of the people. In Judaism, the people surrender to the ways of The Lord.

One of the things that separate Jewish people from the Gentiles are the ways of living The Lord commanded. For example, the Sabbath was specifically designed by God to show a difference between the two.[14](#)

Forbidden Things

It would be best to know what we are doing that is forbidden by God. Then, if we can get on the right road, Our Lord can help us out.

A little known, but critical scripture, the Christian Church fails to consider was given by The Lord, recorded in Deuteronomy;

When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeed them, and dwell in their land; Deu 12:29

Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. Deu 12:30

Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods. Deu 12:31

What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. Deu 12:32

This was part of The Lord's instructions to His people before they crossed the Jordan river and entered the promised land. It is also the reason behind most all the forbidden things that spread over the world. The Lord warned several more times about not mixing with the heathen people of the new land, but they did it

anyway. Most all the forbidden things of the promised land came from Babylon long before the Jews arrived.

Noteworthy is the warning, “*be not snared by following them,*” which indicates it is a trap. That trap still exists in our world today. The law did not change and some consequences of breaking it still exist. Many of the ways those people worshiped their gods are still present in our culture.

The Cross

What we think is a symbol of Our Lord's Religion was used in ancient times to mean, Tammuz, the false Messiah.¹⁵

What could be more offensive to Our Lord, other than being nailed onto it? What the cross should mean to us is the great gift of suffering and humiliation, in many forms, for a people He loved.

Pillars or Obelisks

*The word images in the Bible is translated from several different Hebrew words. One of these words, maize bah, means “standing images” or obelisks (1 Kings 14:23; 2 Kings 18:4; 23:14; Jer. 43:13; Micah 5:13). Another word is hammanim which means “sun images”, images dedicated to the sun or obelisks (Isaiah 17:8; 27:9).*¹⁶

Diodorus spoke of an obelisk 130 feet high that was erected by Queen Semiramis in

Babylon.1 The Bible mentions an obelisk-type image approximately nine feet in breadth and ninety feet high.

But it was in Egypt (an early stronghold of the mystery religion) that the use of the obelisk was best known. Many of the obelisks are still in Egypt, though some have been removed to other nations.

One is in Central Park in New York, another in London, and others were transported to ROME.17

Mother-Child and Mary Worship

All mother worship came from Babylon and focused on Semiramis, Queen of Babylon.18

The Chinese had a mother goddess called Shingmoo or the “Holy Mother.” She is pictured with child in arms and rays of glory around her head.2

The ancient Germans worshiped the virgin Hertha with child in arms. The Scandinavians called her, Disa, who was also pictured with a child. The Etruscans called her Nutria, and among the Druids the Virgo-Patitura was worshiped as the “Mother of God.” In India, she was known as Indrani, who was also represented with child in arms, as shown in the accompanying illustration.

The mother goddess was known as Aphrodite or Ceres to the Greeks; Nana, to the Sumerians; and as Venus or Fortuna to her devotees in the olden days of Rome, and her child as Jupiter.³ The accompanying illustration below shows the mother and child as Devaki and Crishna. For ages, Isi, the Great Goddess”and her child Iswara, have been worshiped in India where temples were erected for their worship,⁴

In Asia, the mother was known as Cybele and the child as Deoius. ‘But regardless of her name or place”, says one writer, “she was the wife of Baal, the virgin queen of heaven, who bore fruit although she never conceived.”⁵ When the children of Israel fell into apostasy, they too were defiled with this mother goddess worship. As we read in Judges 2:13: “They forsook the Lord, and served Baal and Ashtaroth.” Ashtaroth or Ashtoreth was the name by which the goddess was known to the children of Israel. It is pitiful to think that those who had known the true God would depart from him and worship the heathen mother. Yet this is exactly what they did repeatedly (Judges 10:6; X Sam 7:3, 4; 12:10; 1 Kings 11:5; 2 Kings 23:13). One of the titles by which the goddess was known among them was “the queen of heaven (Jeremiah 44:17-19), The prophet Jeremiah rebuked them for worshiping her but they rebelled against his warning.

In Ephesus, the great mother was known as Diana, The temple dedicated to her in that city was one of the seven wonders of the ancient world! Not only at Ephesus, but throughout all Asia and the world was the goddess worshiped (Acts 19:27).

In Egypt, the mother was known as Isis and her child as Horus. It is very common for the religious monuments of Egypt to show die infant Homs seated on the lap of his mother.[*19*](#)

This was a bit long for an explanation, but it shows how the Mystery religion spread over the entire world. It may also explain a good deal about things we can see around us like; signs, statues, emblems and markers.

Fortunately, since we are now under the New Covenant, we may not be swallowed by the earth or struck by lightening for breaking these rules. But, it could be the reason we are suffering without knowing why. Speaking about the children of His Firstborn, (Our Lord) The Lord (His Father) said;

If his children forsake my law, and walk not in my judgments; Psa 89:30

If they break my statutes, and keep not my commandments; Psa 89:31

Then will I visit their transgression with the

It would be better if we could avoid that punishment today. But we need to know what to do and what to avoid.

Ralph Woodrow did a good job identifying many of these forbidden things. They appear to be among the most relevant problems with our Roman like culture nowadays, if we intend to avoid those punishments.

One of the strangest examples I've seen in person was in China in 2007. While touring the city of, Nanning, in the middle of the country and interviewing at universities for a teaching position; I happened to enter a Walmart store. There in the entrance was a white, flocked Christmas tree about fifteen feet tall. While over the speakers came Perry Como singing, *White Christmas*. It was so absurd I almost fell down laughing. I was probably the only one there who could understand it, standing in a four story business in the middle of China, listening to Perry Como - in English.

The Mystery cults have spread all over the world and continue to do so. The Hebrews were punished many times for participating in them. In America, even the days of the week are named after Roman gods. Churches put up steeples and the government has an obelisk that came from Egypt. France has one and London has another. The Vatican has yet another one.

If we continue to embrace forbidden things and consider the things of God a mystery, What do we suppose Our Lord will say on Judgment Day? What

are the chances He will choose us for His eternal kingdom if we don't know Him or His ways?[20](#)

The History of Forbidden Things

The Lord did not randomly decide what things we should avoid. He knows things that went wrong in the distant past and what the final consequences will be if left unchecked. The people in the land of Canaan made the Babylonian cult a foundation of their society. Something similar also happened to the Hebrew people later in Egypt. It was discovered in the desert, The Lord could take His people out of Egypt, but He couldn't take Egypt out of His people. They refused to change the affections they had developed in Egypt for pleasure.

Semiramis and Nimrod[21](#)

The people in charge at Babylon were Semiramis and her husband, Nimrod. She was described as stunningly beautiful and the filthiest woman in the region, known for her appetites and orgies. Her husband was very tall, dressed in leopard skins, very dark and not at all good looking. He was renowned for killing leopards with his hands – the first beauty and the beast. Other information from Hislop[22](#) about Nimrod, says he insisted on killing babies and eating them. So it may not be his popularity that got him cut in pieces and scattered all over Egypt when he died.

And there may be more to the story of his death, since Semiramis waited till he died to have a child.

Still, following is the most likely scenario from a time just after the city of Babylon was built. R. Woodrow writes;

The name Nimrod comes from marad and means, “he rebelled. The expression that he was a mighty one “before the Lord” can carry a hostile meaning—the word “before” being sometimes used as meaning “against” the Lord.¹ The Jewish Encyclopedia says that Nimrod was “he who made all the people rebellious against God”². The noted historian Josephus, wrote: “Now it was Nimrod who excited them to such an affront and contempt of God'. He also gradually changed the government into tyranny, seeing no other way of turning men from the fear of God. The multitudes were very ready to follow the determination of Nimrod,...and they built a tower, neither sparing any pains, nor being in any degree negligent about the work: and, by reason of the multitude of hands employed in it, it grew very high.,The place wherein they built the tower is now called Babylon.”³ Basing his conclusions on information that has come down to us in history, legend, and mythology, Alexander Hislop, has written in detail of how Babylonian religion developed around traditions concerning Nimrod, his wife Semiramis, and her child Tammuz. When Nimrod died, according to

*the old stories, his body was cut into pieces, burnt, and sent to various areas. Similar practices are mentioned even in the Bible (Judges 19:29; 1 Sam. 11:7).*²³

Following his death, which was greatly mourned by the people of Babylon, his wife Semiramis claimed he was now the sun-god. Later, when she gave birth to a son, she claimed that her son, Tammuz, by name, was their hero, Nimrod, reborn.

His mother had probably heard the prophecy of the coming Messiah to be born of a woman, for this truth was known from the earliest times. ²⁴

That truth would have come from the *Book of Enoch*, in the First Age of the world that Noah brought with him on the Ark. Enoch writes about the coming, Son of Man;

“...And at that hour that Son of Man was named In the presence of the Lord of Spirits, And his name before the Head of Days. Yea, before the sun and the signs were created, before the stars of the heaven were made, His name was named before the Lord of Spirits. He shall be a staff to the righteous whereon to stay themselves and not fall, And he shall be the light of the Gentiles, And the hope of those who are troubled of heart.

All who dwell on earth shall fall down and

worship before him, And will praise and bless and celebrate with song the Lord of Spirits. And for this reason hath he been chosen and hidden before Him, before the creation of the world and for evermore. And the wisdom of the Lord of Spirits hath revealed him to the holy and righteous; For he hath preserved the lot of the righteous, Because they have hated and despised this world of unrighteousness, And have hated all its works and ways in the name of the Lord of Spirits: For in his name they are saved.”²⁵

(Following is from, *The Two Babylons*, by Alexander Hislop.)

Semiramis claimed her son was supernaturally conceived and that he was the promised seed, the “savior! In the religion that developed, however, not only was the child worshiped, but the mother was worshiped also.

Even in Babylon itself, the posthumous child, as identified with his father, and inheriting all his father's glory, yet possessing more of his mother's complexion, came to be the favorite type of the Madonna's divine son.

This son, thus worshiped in his mother's arms, was looked upon as invested with all the attributes, and called by almost all the names of the promised Messiah. As Christ, in the Hebrew of the Old Testament, was called Adonai, The Lord, so Tammuz was called Adon or Adonis. Under the name of Mithras, he was worshiped as

the "Mediator." As Mediator and head of the covenant of grace, he was styled Baal-berith, Lord of the Covenant (Fig. 24) - (Judges 8:33). In this character he is represented in Persian monuments as seated on the rainbow, the well known symbol of the covenant. In India, under the name of Vishnu, the Preserver or Savior of men, though a god, he was worshiped as the great "Victim-Man," who before the worlds were, because there was nothing else to offer, offered himself as a sacrifice. The Hindu sacred writings teach that this mysterious offering before all creation is the foundation of all the sacrifices that have ever been offered since.²⁶

Woodrow, continues...

Much of the Babylonian worship was carried on through mysterious symbols—it was a “mystery” religion. The golden calf, for example, was a symbol of Tammuz, son of the sun-god. Since Nimrod was believed to be the sun-god or Baal, fire was considered as his earthly representation. Thus, as we shall see, candles and ritual fires were lighted in his honor. In other forms, Nimrod was symbolized by sun images, fish, trees, pillars, and animals...

This system of idolatry spread from Babylon to the nations, for it was from this location that men were scattered over the face of the earth (Gen. 11:9).²⁷ As they went from Babylon, they

*took their worship of the mother and child, and the various mystery symbols with them. Herodotus, the world traveler and historian of antiquity, witnessed the mystery religion and its rites in numerous countries and mentions how Babylon was the primeval source from which all systems of idolatry flowed. Bunsen says that the religious system of Egypt was derived from Asia and “the primitive empire in Babel.”¹ In his noted work *Nineveh and its Remains*, Layard declares that we have the united testimony of sacred and profane history that idolatry originated in the area of Babylonia—the most ancient of religious systems. All of these historians were quoted by Hislop,⁵²⁸*

It seems clear why God would not want His people to worship Him the same way these people worshiped; Semiramis, Nimrod and Tammuz. All the religions of the Caldeans, Greeks and Romans contain derivations of these people.

Woodrow points out most of the symbols associated with Christianity are actually from the original Babylonian system. The disciples and early believers would never have associated themselves with such things while they were alive.

We know all the Jews in Jerusalem were killed in 153 A.D. and replaced with Romans.²⁹ It was not until that time the term 'Christianity' became popular. None of the disciples or their followers called themselves Christians. But, it gets worse.

The Woman in Red

Ralph Woodrow presents the idea that the woman in The Revelation from The Most High God to His Son is actually the Roman Catholic Church. The idea has a lot of merit. He puts it this way;

The MYSTERY RELIGION of Babylon has been symbolically described in the last book of the Bible as a woman “arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication; and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH

When the Bible uses symbolic language, a “woman” can symbolize a church. The true church, for example, is likened to a bride, a chaste virgin, a woman without spot or blemish (Eph, 5:27; Rev. 19:7, 8).³⁰ But in striking contrast to the true church, the woman of our text is spoken of as an unclean woman, a defiled woman, a harlot. If it is correct to apply this symbolism to a church system, it is clear that only a defiled and fallen church could be meant! In big capital letters, the Bible calls her “MYSTERY BABYLON.”³¹

Rome did not romance the kings of the earth, as scripture says of the wicked woman on the beast³², it killed or dominated them. So, the pagan Church of Rome could not be the object of this scripture and John wrote this long after the original Babylon was destroyed.

The Lord, Most High, had to be referring to a church that was coming in the future, like the Roman Catholic Church, which does spread it's doctrine over the world and entertain kings.

That leaves Christianity in the hot seat. This is the more likely scenario if the devil is old and powerful as the Bible says. He would allow anything in this world except, of course, the real religion of God.

Come Out Of Her My People

The fall of Babylon³³ in The Revelation is presented to Our Lord by the Most High God, יהוה, then, to John by an Angel. This occurred in heaven shortly after Our Lord ascended.³⁴ It seems odd The Lord would discuss ancient Babylon as if it were still operating at the time since it had been destroyed so long ago. But He speaks of “souls of men” as merchandise, which had never been a product for sale by any merchant in the flesh at Babylon or Rome. So, it must be a reference to the spirit. The only human woman who might fit that role in history would be, Semiramis, Queen of Babylon. But she died thousands

of years in the past. The message is,

... Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Rev_18:4

If that warning had anything to do with a woman in the flesh, it was late in coming. It could only be a spiritual warning about the things that were done in Babylon filtering into His Church. But given the law and the defenses (commandments) Our Lord had in place for His people to follow, Babylonian things probably would not have affected them very much. However, the new church founded after all His people were killed in Jerusalem was an easy target.

Semiramis started her false religion and idolatry with her husband and son. That religion grew in scope and content in time and affected the whole world. The religion she started must be the woman that rides the beast thru time in The Revelation.

Like Woodrow says about the Lord's Church in The Revelation, 'if the image of a chaste virgin can be used to describe it, the image of a harlot can be used to describe the opposite.' So, we can interpret the scripture as, 'come out of her ways and stop acting like her so you don't end up like her.' No doubt the 'one day' that her plagues come will be the Judgment Day.

If it were not for the part about fornication with the kings of the earth, we might think He was talking

about a culture. But it's clearly an institution of some kind with authority. Since it involves the souls of men, it can only be an organized belief system.

It appears, from reading Woodrow's research, that Christianity uses the same symbols they used in Babylon like; Crosses, fish, Obelisks (pillars), Trees,³⁵ Mother-Child statues and images of the Sun. We can add to that the same calendar dates, like December 25th, the birthday of Semiramis, her son, Tammuz and the Saturnalia (Christmas).

So in The Lord's eyes, Christianity may be considered the same as the Babylonian religion. It is possible that's why The Lord, said, "Come out of her My People."

On the other hand, if The Lord's people will keep His ways and walk in His statutes, He will protect us, and heal our land.

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. 2Ch_7:14

Oh that my people had hearkened unto me, and Israel had walked in my ways! Psa 81:13

I should soon have subdued their enemies, and turned my hand against their adversaries. Psa

81:14

And it shall come to pass, if they will diligently learn the ways of my people, to swear

by my name, The LORD liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people. Jer 12:16

But if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD. Jer

12:17

It seems clear The Lord insists on His people behaving the way that He designed long ago. First, He tried to get His chosen people, the Hebrews, to behave that way and they would not. Now, He is allowing anyone who understands and will comply with His Commandments to be His people. Even under the old law converts were allowed to join His People. Now it's all converts until some time during the last days when His original people will finally understand and return to Him.

The New Testament

We should look more closely at the New Testament to see if it leans toward a new religion or an old one. John, 3:16, is often used to guarantee a place in heaven for simply believing.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believes in him should not perish, but have everlasting life.

Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world

through him might be saved.

Joh 3:18 He that believes on him is not condemned: but he that believes not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Verse 3:16 and 17 sound good, free and easy, But the idea is not finished. There is a qualification in verse, 3:18. There is also a change from believing 'in' Him, to believing 'on' Him. Now anyone who does not believe 'on', does not believe 'in' Him.

He that believes on him is not condemned: but he that believes not is condemned already, because he hath not believed in the name of the only begotten Son of God. Joh 3:18

If it was only believing 'in' Our Lord, even the devils could be saved, because they do believe. The difference of believing 'on' Him is following His Commandments. Our Lord makes it more clear;

And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. Mat_19:17

If ye love me, keep my commandments. Joh_14:15

We should discuss perfection here. The word used in the scripture for perfect, τέλειος, Teleios, is mistranslated.

Be ye therefore perfect, even as your Father which is in heaven is perfect. Mat_5:48

It should be - (of men, 4b1) full grown, adult, of full age, mature, complete, finished, 4) that which is perfect, 4a) consummate human integrity and virtue, 4b), *Thayers Greek Lexicon*.

That ye may be the children of your Father which is in heaven: for he makes his sun to rise on the evil and on the good, and sends rain on the just and on the unjust. Mat 5:45

We know no one can live perfectly by themselves, but we don't have to. If we try in our heart, we get help. Our Lord said;

I will not leave you comfortless: I will come to you. Joh 14:18

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Joh 14:16

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. Joh 14:13

If ye shall ask any thing in my name, I will do it. Joh 14:14

That is similar to Old Testament ideas, so it didn't really change much.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Psa_23:4

Thou shalt increase my greatness, and comfort me on every side. Psa_71:21

The main difference in our past and present religious system is the salvation program. When the Temple was in business, people had to take animals there for an offering. Today, all that's needed is a sincere heart and a simple prayer.

The Law

All three ages of the world have a book of the law. That makes Three books, Three ages and Three righteousness men who could keep it.

Christianity, however, decided we are no longer under the law. It's easy to see how the pagans in the Church of Rome would need to remove adherence to God's Law to allow a mixing of the two systems. Now it becomes obvious how it was done. In order to allow the pagan feasts the people were so fond of, they removed The Lord's feasts and replaced them with Christmas,³⁶ Easter,³⁷ Halloween³⁸ and Lent³⁹. The New Year, Rosh-Ha-Shana, was changed to fit the Gregorian calendar and the Roman gods,— all Roman culture, all pagan events that the people wanted.⁴⁰ Tertullian, about 230 A.D., wrote,

"By us," says he, "who are strangers to Sabbaths, and new moons, and festivals, once acceptable to God, the Saturnalia (Christmas), the feasts of January,⁴¹ the Brumalia,⁴² and Matronalia,⁴³ are now frequented; gifts are carried to and fro, new year's day presents are made with din, and sports and banquets are celebrated with uproar; oh, how much more faithful are the heathen to their religion who take special care to adopt no solemnity from the Christians.⁴⁴ i

Apparently, the early believers tried to shape the Church according to scripture, but it was not popular with the people. So they threw out The Lord's ways and incorporated the pagan feasts into the Church, because the people wanted their old pagan practices back.

They say you can't turn a sow's ear into a silk purse. It appears many people just cannot tolerate the ways of God.

Looking at the big picture, His plan is working perfectly; it's separating His people from those who will be staying here on earth and it's all part of the reason for the law.

The first thing we need to understand about law in the New Testament is, the misunderstanding of the book of Romans. Paul does say we are no longer under the law. But he did not mean the whole law. Most of his focus is on the laws of justification or temple

offerings. Problem is, the word 'law' in Hebrew has eight different meanings. The only copies that remain of the book of Romans are written in Greek, which has only one word for 'law.' When Paul said,

For sin shall not have dominion over you: for ye are not under the law, but under grace. Rom 6:14

He means, (don't be slaves to traditions of the past you now know are wrong) (The mystery cults). But now you can be justified by faith in Our Lord without deeds of the law (temple sacrifices), which were not allowed for the Gentiles, only for Jews.

Which is also the reason he said just before that,

For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: Rom 2:28

But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. Rom 2:29

Paul was trying to get the Romans away from those beastly mystery cults and show them the way to salvation. During this time, the Temple was still in operation by those who were calling themselves Jews but were not.⁴⁵

He explains to the Romans that if they focus on getting justification from sacrifices (deeds of the law)

they are passing up the new deal with Our Lord.

Paul never would have diminished the laws of God in general. Anyone who reads the book of Romans can see he has the highest regard for it. He writes,

For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; Rom 2:12

For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Rom 2:14

It's clear everyone will be judged by what they do, whether they know or not. It seems it would be better to know the rules, in order to know right from wrong, than to simply stumble through life in the dark.

All of this life is about behavior. Considering the distant future, life is actually an audition to find people to populate a never ending kingdom. These people must be able to function together, control themselves, live successfully and be productive for thousands of years all over the universe. So they would need to have an excellent grasp of social boundaries.

Our Lord's Law is the basis for all law in the world, either directly or indirectly. Directly, because we are all born with the same software installed in our heads.

As C.S. Lewis points out in, *Mere Christianity*, 'Everyone is born with understanding of right and wrong.' Every human seems to agree about what is

fair. If that were not so, we could not argue about anything. By arguing we demonstrate we are all programed with the same value of what is fair. We only argue about the facts.

What's more, logically, if we were not under the law, Why do we need a Savior, Save us from what? What's even more, How could there be an abomination of desolation during the end time, if the new Temple is not valid and operating under the law? Whether we are still under the law is clearly covered by Our Lord's statement,

*Think not that I am come to destroy the law,
or the prophets: I am not come to destroy, but to
fulfil. Mat 5:17*

He cleared up a lot with that. The word used for 'destroy,' καταλυσαι - kataluõ, does not mean to annihilate, It means to diminish. He did not come to diminish the law.

“When used to describe; institutions, forms of government, laws, etc; to deprive of force, annul, abrogate, discardis” - *Thayers Greek Lexicon*.

He means the rules are the same now as before. He came to demonstrate how to fulfil the law and, of course, simplified the salvation procedures. If He had not fulfilled the law, it could be argued the law is impossible and therefore unfair. But since He did it, it

is fair. The same thing happened in the other ages of the world. One person was able to fulfil the law well enough to not die, Enoch in the First Age and Elijah in the Second.

For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Mat 5:18

In other words, the rules will not change till the end of The Revelation happens. His next statement explains a great deal. He is talking about the commandments He is presently delivering.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. Mat 5:19

For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Mat 5:20

That says a lot. Yet, it is in direct contradiction to the Christian doctrine of unconditional salvation. We have a clear obligation to follow the rules. In fact, we only have two choices today. We can either keep His Commandments to the degree that we love Him, or impose on His Grace until the Judgment Day.

Another misconception Paul writes about is, Once saved, always saved;

Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

Rom 11:18

Thou wilt say then, The branches were broken off, that I might be grafted in. *Rom 11:19*

Well; because of unbelief they were broken off, and thou stand by faith. Be not high minded, but fear: *Rom 11:20*

For if God spared not the natural branches, take heed lest he also spare not thee. *Rom 11:21*

Paul's comparison of the Church to an olive-tree brings several things into focus. There is no once saved, always saved. Salvation depends on behavior, like being a Jew.⁴⁶ It's the same thing.

Also, notice he considered the Gentiles part of the olive-tree. It would follow that as part of the olive-tree, they would produce olives and not hog plums. So they are no longer Gentiles, Now they're Jews.

Our Lord would not be double dating between Jews and Gentiles, because He invented fairness.

What Paul means by, 'broken off', is when Our Lord changed the rules of who is a Jew. Now instead of bloodline,⁴⁷ it is reckoned by spirit and truth.⁴⁸

When the Hebrews were approaching the mountain, after crossing the Red Sea, they were Hebrews. When they left the mountain that burned with fire, those who

survived, were called Jews, because they were the Bride of The Bridegroom. Their nation continued as Jews until Our Lord died on the cross. While speaking with John from heaven, the Angel of The Lord relates what The Most High is revealing;

I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Rev 2:9

Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Rev 3:9

Here, Our Lord has fulfilled His promise to take the kingdom of heaven from them and give it to a different nation.[49](#)

What must now be shared is what those Jews, who were God's People, have not shared with the world.

The event at Pentecost was not the first time all that happened in the world. The first time was at the mountain when God married the Hebrews and changed their name to Jews.

In The Lord's tradition, a marriage is in two parts; the kiddishin and the nissuin. During the first part, the two participants exchange promises during a ceremony, the bride takes the groom's name and they go home separately for a year. During that time, the

wife collects and makes things for the inside of the home. We would call it, keeping a hope chest. The husband builds a house and prepares a place for them to live. At the end of the year, another ceremony occurs called the nissuin or consummation. Then, the Husband takes the bride to his father's house, where there is a party with friends and food. Then, he takes her to the bride chamber in his father's house and they consummate the marriage in the flesh. When Our Lord left the planet, He said,

*Behold, your house is left unto you desolate:
and verily I say unto you, Ye shall not see me,
until the time come when ye shall say, Blessed is
he that cometh in the name of the Lord.* Luk_13:35

'Left desolate' means, He's not going to be occupying the Temple anymore. '*Blessed is he that comes in the name of the Lord*', is what every one says during that party at the father's house, when the bridegroom walks into the room. What Our Lord is saying is, you will not see me until the end of the world and the Consummation occurs.

Everything about God's kingdom has meaning. To the Roman mind the world is just flesh, fun and struggle, without hope for the distant future. But to the true believer, it's like watching a symphony across time being written one day at a time. Of course, without knowledge of the rules, it doesn't make much sense.

The New Jews

The reason we should be calling ourselves, Jews, יהודים, is because it's the name of Our Lord.

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. 2Ch_7:14

I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; Isa 43:6

Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him. Isa 43:7

Above are the Old Testament scriptures. Below are the New Testament ones that say the same thing. For my name's sake means, called by my name.

Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. Mat_24:9

And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved. Mar_13:13

Writing to the Ephesians Paul points out that all Gods Children are called by His Name.

*For this cause I bow my knees unto the
Father of our Lord Jesus Christ, Eph 3:14
Of whom the whole family in heaven and
earth is named, Eph 3:15*

It doesn't take much effort to see what the Bible is saying. It does take effort to accept what it says. Following the Truth usually separates the followers of Our Lord from pleasure seekers in this world. This appears to be the reason Our Lord said,

*For I am come to set a man at variance
against his father, and the daughter against her
mother, and the daughter in law against her
mother in law. Mat_10:35*

*Then one said unto him, Behold, thy mother
and thy brethren stand without, desiring to speak
with thee. Mat 12:47*

*But he answered and said unto him that told
him, Who is my mother? and who are my
brethren? Mat 12:48*

*And he stretched forth his hand toward his
disciples, and said, Behold my mother and my
brethren! Mat 12:49*

*For whosoever shall do the will of my Father
which is in heaven, the same is my brother, and
sister, and mother. Mat 12:50*

He continues explaining how different we have to be from the world to be His disciples.

If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Luk_14:26

So likewise, whosoever he be of you that forsakes not all that he hath, he cannot be my disciple. Luk 14:33

Our Lord makes it clear that His business has to be the most important thing in our life in order to pass the test of being His disciple.

He also makes it clear what He will do to any nation that does not accept the ways of living He taught His people.

And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The LORD liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people. Jer 12:16

But if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD. Jer 12:17

Getting into heaven is clearly all about behavior with or without the law. There is nothing mysterious about that idea.

If someone were choosing a crew for a space flight

to a distant planet that would take many years, What kind of people would they choose? Would they choose people who could not control themselves? What about people that have their own agendas and they do whatever they want? What about people who could not get along with others? What about people who can't believe or understand the real world?

None of these type people would be chosen to go on the journey to the new place. God cannot give great power and unlimited life to people who are a danger to themselves or others.

There is only one way to get off this planet and it is to follow the rules and ways of The Lord. Of course, in order to follow, we have to know what we are doing. The first thing we need to know is The Lord's Name.

The Lord's Name

Somehow, יהוה Yehu, got transliterated as, Jehovah. Most likely, by someone who did not know enough about Hebrew. Perhaps because Hebrew has no vowels, it could be thought pronounced, יהוה, Jhoh, or Jvh. Thing is, you don't get to use the vahv (ו) twice, so it's either an (o) or a (u). The yod (י) usually carries a vowel, but in the time this text was written by Moses, they didn't write them down. You had to be a member of the club to know how to read the text.

But if we examine the name of the People of God, the Jews, יהודים, Yehudim, we can see the yod does carry an (e). While the vahv carries a (u). So the name of God has to be, יהוה, Yehu, and therefore, 'people

called by My Name.' It should be the same now as in the Old Testament.

Our Lord's Name

'The Lord' is the Most High God. Our Lord, is His Son and now, King of the universe, just so we have that straight. When the Angel, Gabriel, was speaking to Mary or Miriam, in Hebrew, he said;

And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name, Yeshua. Luk 1:31

Gabriel did not speak to Miriam in Greek or Spanish. He spoke in Hebrew. The name he told her to call the child is, יֵשׁוּעַ, Yeshua. That was later translated into the Greek, Ἰησοῦς, Savior, which was transliterated into the Latin, IESVS, and then to Iesu, then to Jesus. According to Wikipedia,

Modern English Jesus derives from Early Middle English Iesu (attested from the 12th century). The name participated in the Great Vowel Shift in late Middle English (15th century). The letter J was first distinguished from 'I' by the Frenchman Pierre Ramus in the 16th century, but did not become common in Modern English until the 17th century, so that early 17th

century works such as the first edition of the King James Version of the Bible (1611) continued to print the name with an I.

We can be sure, 'Jesus' is not Our Lord's Name. What Gabriel said to Joseph, Miriam's espoused husband, translated into English is;

“And she shall bring forth a son, and thou shalt call his name, SAVIOR: for he shall save his people from their sins.” Mat 1:21

When Moses stood on the edge of the Red Sea holding his staff, he said, “Fear ye not, stand still, and see the salvation, (יְשׁוּעָה – Yehuwat), of the LORD.⁵⁰
1

יְשׁוּעָה - Yeshua = Savior
יְשׁוּעָה - Yeshuwat = Salvation

That's not all. We know Our Lord is also called by His Father's Name, like His Father's people, the יְהוּדִים Yehudim. Of course, He has many names, but if His given name is added to His last Name, it is Yeshua Yehudim. That translates into something like, Savior of God's People.

However, there was a man in those days named, Jesus, and he had a son, Bar-Jesus, βαριθουσας,⁵¹ who's name was, Elymas. We don't know who his father, Jesus, was, but since he was a sorcerer,⁵² it follows

that his father was probably not on the right side of the Kingdom. The danger for us, of course, is using the wrong name for Our Lord. It may be difficult to convince Him we know Him if we don't even know His name.

The strangest part of it all is, proper names are not to be translated. It seems like the whole etymology (history) of Our Lord's Name has been sabotaged. If one's name is John in English, while in Mexico, they don't answer to Jose'. Why then, would historians translate Our Lord's Name?

For whatever reason they did that, it's most important we understand The Name and our identity as believers. Because, Who we think we are greatly affects how we will behave in this world and How we behave will determine whether we get out of it or not.

In the Old and New Testaments Our Lord makes statements using those same words and sometimes, He says, 'For my name's sake' this or that will happen. In the New Testament, He said persecution would happen for His Name's sake, - and it did, terrible things.

When Our Lord was being challenged about His age and how He knew Abraham, He said;

...Verily, verily, I say unto you, Before Abraham was, I am. Joh 8:58

He was saying He is the same person now as then so, the same name applies to Him now as then. All of this means that religion has never changed between Him and His Father or His People.

Another example how His name continues now as in the old days is Paul in Damascus. After meeting Our Lord on the road, Paul receives a disciple in Damascus named, Ananias. Our Lord had told Ananias;

“Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel” [53](#) 2

'To bear my name before the Gentiles' means to be called by that name. When people have children who bare their name, it means they have the same name.

Later, The Lord commended the Church in Philadelphia for calling themselves by His name, while chastening people who called themselves Jews, but were really not.

I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Rev 3:8

Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Rev 3:9

'Not denied My Name' means they are calling themselves by His Name. Then, He does the same with the Church in Smyrna.

I know thy works, and tribulation, and

poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Rev 2:9

If being Jewish had anything to do with bloodline, What would it matter what anyone said? They would either have the right kind of blood or they wouldn't.

But, since all that changed when Our Lord died, He points out '*the blasphemy of those people, who call themselves Jews, and are not, but are the synagogue of Satan.*'

Remember the word “Christ” is not a name, it's just a title. There are no 'people called by my title' in the Bible. Messiah has been translated many times from the original, משיח, Mashiach.

The Bible is framed in the context of a family because the Kingdom is a family affair. Family members know one another's names. It appears we have been cut off not only from the ways of Our Lord, but even His Name in these latter days. Given all this information, it could not be more clear what is Our Lord's Name, His Religion and His Church.

Why be called by The Lord's Name

What we call Our Lord may be a kind of test. We

know His name is not Jesus. If we have been tricked into calling Him by the wrong name, we may be in big trouble. Combined with using the wrong name and celebrating the Mystery religion by mistake, The Lord may not see the humor in that. He kills people for far less.

But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. Deu_18:20

However, if we are now the people called by His Name, good things are coming.

And they shall put my name upon the children of Israel; and I will bless them. Num_6:27
...will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; Isa 43:6 I

Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him. Isa 43:7

Of course, when we take on that Name we are in for a bumpy ride in this world, considering who is the manager of it.

And the devil, taking him up into an high

mountain, shewed unto him all the kingdoms of the world in a moment of time. Luk 4:5

And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. Luk 4:6

Notice Our Lord didn't argue about his ability to give Him all the kingdoms of the world. That explains a lot about what's wrong with the world today, It's the management.

Nowadays, persecution against Jews is the same as in the old days. Consider the psalmist writing around 460 B.C.

They have taken crafty counsel against thy people, and consulted against thy hidden ones. Psa 83:3

They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. Psa 83:4

Real Jews continue to be persecuted world wide and people posing as Jews continue to get the same treatment.

Being Jewish is a belief system, while being Hebrew is a bloodline. There is no Jewish language, but there is a Hebrew language.

Many people calling themselves Jews nowadays

really are not. While in Jerusalem, once, I said to a young man, “How nice it must be to celebrate The Lord's Holidays instead of cartoons and fairy tales.” He said, “It's just tradition, it means nothing.”

I was so stunned I just stared at him, I didn't know what to say. On another occasion, I asked a rabbi about the part in Isaiah;

“Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD binds up the breach of his people, and heals the stroke of their wound.” Isaiah,

30:26

He said he never heard of it. The point is, they don't even know the Bible. Most people in Israel are not even interested in the Bible. It was quite a shock to witness all of that and more in a place once called the holy city of God.

Yet, something else has given Jewish a bad name throughout time in this world. Or it could be, most of the world is just pagan and they are hunting down God's people to kill them. It is noteworthy that of all the religions on earth, only Judaism is hunted by so many enemies for extermination, evidence – history.

It seems likely, Dr. M. Scott Peck, is correct in his book, *People of the lie*. He writes, 'Evil will pursue the good in order to extinguish it, because it reveals what they are to themselves.'

While traveling the world, I noticed something kind of odd. In the Middle East, there are now people fighting because of a religion they don't embrace or even understand, against other people who claim to believe in a religion that looks like a men's club for Money, Women and Power. While at the same time, neither one of them are interested in God.

Judaism

...Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Mat 18:3 KJV

If there is no entering heaven without being converted into Jews, all other religions in the world are a pretty bad idea. The good news is, conversion happens in the heart and only Our Lord knows who He has chosen. Hopefully, that has protected many of His people. There can be little doubt what He means by "converted" after saying this shortly before,

Ye worship ye know not what: we know what we worship: for salvation is of the Jews. Joh 4:22

By 'we', He means 'the Jews' in general because, there was no one with Him at the time and He was just discussing differences between Jews and Gentiles with the woman.

It's not hard to understand the New Testament if you understand the Old. But if people don't accept or

believe, they will never understand either.

Any religious doctrine that defies logic or reason cannot be correct and will not work. In the end it may be like Enoch said, “In the end there will only be those who believed more in the spirit than in the flesh and those who believed more in the flesh than the spirit.

The Feasts

The old Jews have really messed up The Lord's directions for living. The Lord said to not add or take away anything from His instructions.[54](#)

But it's so complicated now no one can follow it. For example, the feasts have entire books written called, Hagadas, describing how each feast is to be performed. Then there are, Siddurs, with the actual text of prayers and procedures for everyone to follow. Of course, within all this the real instructions of The Lord can usually be found.

All this complication scares people away and makes them afraid to participate in God's Commandments. When it is really all quite simple to just do what the Bible says.[55](#)

The first thing we should remember is to not add or take away anything from His instructions;

The Sabbath

Six days shall work be done, but the seventh day shall be a sabbath of rest, a holy

convocation; ye shall do no work therein; it is the sabbath of the LORD in all your dwellings. Lev 23:3

That's all He said. Everything else has been added. Later, in the Ten Commandments, He said, 'Remember the Sabbath to keep it holy.' That's just a reminder, and we can do that.

The Passover

These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons. Lev 23:4

In the fourteenth day of the first month at even is the LORD'S passover. Lev 23:5

And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. Lev 23:6

In the first day ye shall have an holy convocation: ye shall do no servile work therein. Lev 23:7

But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein. Lev 23:8

First and last days, no work. During that week, only unleavened bread, and lamb on the first day. It isn't that complicated. Of course, it is nice to do something special on the first day, but everyone should arrange

that for themselves, there is plenty of room for variation. It's all about remembering what happened that day, that unlucky, Friday the 13th in Egypt. Unlucky for the Egyptians, but good for the Hebrews. The Lord later said in the Psalms;

I removed his shoulder from the burden: his hands were delivered from the pots. Psa_81:6

The Movie called, *The Ten Commandments*, doesn't really do justice to what happened in the desert that day. First, the sea wasn't really green jello, it was actually frozen water. All night the wind blew from the East, the way they were headed. (Sea water freezes at only four degrees colder than fresh water). The Lord blew the water away down to the seabed all night till it froze. Of course, the ice was thicker on the east side where the wind began, so that was the last part to collapse the next day during the Hebrew's ten mile trek between the water.

And, Pharaoh didn't go back to his lovely wife, sitting on the throne beside him, he died. The Bible says, none remained alive.⁵⁶

They say, a tablet was found in king, Tutankhamun's tomb, that said his grandfather, Pharaoh, was killed fighting with a God in the desert. Apparently, Pharaoh had another son.

The Feast of First fruits

The next feast to be observed is The Feast of First

fruits. This requires a Temple and a priest, so, we have to just do the best we can in the spirit.

And the LORD spake unto Moses, saying, Lev 23:9

Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: Lev 23:10

And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it. Lev 23:11

And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD. Lev 23:12

And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savor: and the drink offering thereof shall be of wine, the fourth part of an hin. Lev 23:13

And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings. Lev 23:14

The Feast of Weeks

And ye shall count unto you from the morrow after the sabbath, from the day that ye brought

the sheaf of the wave offering; seven Sabbaths shall be complete: Lev 23:15

Even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. Lev 23:16

Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD. Lev 23:17

And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the LORD, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savor unto the LORD. Lev 23:18

Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. Lev 23:19

And the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest. Lev 23:20

And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations. Lev 23:21

And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reap, neither shalt thou gather any gleanings of thy harvest: thou shalt

leave them unto the poor, and to the stranger: I am the LORD your God. Lev 23:22

Once again, this has to be adjusted because there's no Temple. We can count the days, it's called counting the Omer. Then we can have a Sabbath at the right time, because The Lord, insists,

And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations. Lev 23:21

It's important to The Lord that we remember things that happened in the past for memorials, remembrances and for things to come. It shows that the Kingdom and The Lord are not limited by time.

The Feast of Trumpets

This is like the new year celebration on the first day of the year. It's another Sabbath and a time to blow the (showfar), or horn.

And the LORD spake unto Moses, saying, Lev 23:23

Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Lev 23:24

Ye shall do no servile work therein: but ye

shall offer an offering made by fire unto the LORD. Lev 23:25

The Day of Atonement

This is a solemn day and a day of reflection on life and the Commandments of The Lord. It is not permitted to eat till the end of the day. Most people study. Considering history, who knows if our calendar is even correct. This is a very specific and important Sabbath to The Lord that dates back to the First Age of the world.

In those days, the evil angel, Azazel, had caused the whole earth to be corrupted with forbidden things. The Lord told His Angel, Raphael, to make an opening in the desert of Dudael and cast Azazel into it, ascribing 'all sin' to him. Enoch writes;

And again the Lord said to Raphael: 'Bind Azazel hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dudael, and cast him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his face that he may not see light. And on the day of the great judgment he shall be cast into the fire. And heal the earth which the angels have corrupted, and proclaim the healing of the earth, that they may heal the plague, and that all the children of men may not perish through all the secret things that the

Watchers have disclosed and have taught their sons. The whole earth has been corrupted through the works that were taught by Azazel: to him ascribe all sin.’ 57

Much later, The Lord adjusted that event into a remembrance and Atonement involving a lamb for the sake of all Israel.

And the LORD spake unto Moses, saying, Lev 23:26

Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. Lev 23:27

And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God. Lev 23:28

For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. Lev 23:29

And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Lev 23:30

Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings. Lev 23:31

It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the

month at even, from even unto even, shall ye celebrate your sabbath. Lev 23:32

The Feast of Booths

This a fun one. It's a happy time at the end of the year when the grain is harvested. People in Israel would build a booth out of sticks, weeds or something temporary to commemorate this feast and sleep in it. It has two Sabbaths seven days apart. It is the last feast of the year and it's a time of good cheer, in fact, it's the time of year when young men would choose a wife.

And the LORD spake unto Moses, saying, Lev

23:33

Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD. Lev 23:34

On the first day shall be an holy convocation: ye shall do no servile work therein. Lev 23:35

Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein. Lev 23:36

These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and

drink offerings, every thing upon his day: Lev 23:37

Beside the Sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD. Lev 23:38

Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a Sabbath, and on the eighth day shall be a sabbath. Lev 23:39

And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. Lev 23:40

And ye shall keep it a feast unto the LORD seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month. Lev 23:41

Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: Lev 23:42

That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God. Lev 23:43

And Moses declared unto the children of Israel the feasts of the LORD. Lev 23:44

Paul and the Feasts

If the Apostle, Paul, understood Our Lord's

intentions, he would have behaved appropriately. We should notice he attended the feasts at the Temple, along with the other disciples after Our Lord ascended. He also had some things to say about them;

Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 1Co 5:7

Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. 1Co 5:8

It appears, he means we should keep the feast of passover. He also said;

But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. 1Co 10:20

Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. 1Co 10:21

In other words, we cannot participate in the mystery cults and in the Lord's Table. 'Table' refers to the feasts, all seven of them.

Paul uses the word 'devils' because he understood they originated in the First Age of the world. He says, '*they sacrifice to devils*' as if the devils were alive,

which they apparently are and have been for a very long time.

Enoch documented The Lord passing sentence on the giants in the First Age;

...Evil spirits have proceeded from their bodies; because they are born from men and from the holy Watchers is their beginning and primal origin; they shall be evil spirits on earth, and evil spirits shall they be called...

...From the days of the slaughter and destruction and death of the giants, from the souls of whose flesh the spirits, having gone forth, shall destroy without incurring judgment - thus shall they destroy until the day of the consummation, the great judgment in which the age shall be consummated, over the Watchers and the godless, yea, shall be wholly consummated."

Paul continues,

Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: Col 2:16

Which are a shadow of things to come; but the body is of Christ. Col 2:17

In other words, Don't stop keeping the ways of The Lord. Paul understood the Holy Days, New Moons and

Sabbaths are important events in following Our Lord. It's clear he understood The Lord's Religion did not change after He ascended. For a time after Our Lord ascended, His Church grew very quickly. In Fact, they were celebrating Shavuot or The Feast of Weeks in the Temple when Pentecost occurred. It's recorded in Acts;

And when the day of Pentecost was fully come, they were all with one accord in one place.

Act 2:1

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house ('the house' is what they called the courtyard of the women, the largest open space) where they were sitting. Act 2:2

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. Act 2:3

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Act 2:4

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Act

2:5

Notice, *devout men out of every nation under heaven*, were not likely Jewish people by bloodline. The rules of Who are Jews had already changed. Those in that assembly were allowed to be there because of what they believed, not their skin color. It also appears

many spoke different languages, which would not be the case if they were all Hebrews. And, this was a time when Gentiles were still not allowed to be there.

Later, Paul was accosted there and accused of bringing Gentiles into that area of the Temple because he was previously seen with one from Ephesus.

And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, Act 21:27

Crying out, Men of Israel, help: This is the man, that teaches all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. Act 21:28

Those men crying out were likely the same people who killed Our Lord. They were lying.

Later, Paul gave a short but decisive declaration of his religious beliefs to Felix,

But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: Act 24:14

This leaves no doubt what Paul thought of the law in general. His statement of, 'Not under the law', in Romans, only concerned the Temple offerings and the

law of sacrifice, which Our Lord replaced.

It should be clear what was Paul's philosophy. He believed in the law, he believed in keeping the feasts and he believed being a Jew had nothing to do with the flesh.

For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: Rom 2:28

But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. Rom 2:29

'Whose praise is not of men, but of God'. He was sure God feels the same way. How can we keep stumbling along in the same old darkness? Why not get on board with the real Religion of God?

Another relevant comment was written by The Lord's half brother, James, who wrote his letter long before the disciples went to Antioch,

But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Jas 2:6

Do not they blaspheme that worthy name by the which ye are called? Jas 2:7

That worthy name, had to be 'Jews', because the

word 'Christian' would not be used for many years to come.

And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. Act_11:26

History and Science

They say Christianity and Science do not conflict because they do not coincide; unless we consider Science a religion. Science is a discipline, an educated measuring tool that quantifies the universe using numbers, dates and chemistry.

Religion is above all with respect to The Creator of the universe, His Creation and all disciplines, including Science. But neither is mutually exclusive. God has used science longer than we can imagine. He has mastered time, space and the dimensions.

While researching Judaism, I found many examples of strange things that exist in the ancient writings. I read; *The Tosefta*, a compilation of the Jewish oral law from the late 2nd century.

The Talmud, the central text of Old Rabbinic Judaism and the primary source of Jewish religious law and Jewish theology.

The Gemara, The component of the Talmud comprising rabbinical analysis of and commentary on the Mishnah, circa, A.D. 63. and,

The Mishnah. The first written record of what was the Oral law;

along with all that was found in the caves at Qumran, including the *Book of Enoch*. Eight copies were found in cave four and one in cave eleven. Ancient documents prove that it existed from the earliest times. The oldest copy found in Qumran, is believed to be from about 300 B.C.

The Book of Enoch, is an amazing document in every way. It contains astronomical data that could not be obtained by any mortal man of his day. When Enoch lived, the world was covered with a thick layer of cloud cover. It never had rained and a mist rose from the ground that watered all the vegetation. No one could see the sun or stars and no one had ever seen the moon.

Some people question the validity of the book because it contains names of places that are the same as those after the flood. Yet, even today, after a flood has washed away entire towns and homes, places keep their names. In defense, it should be pointed out that information it contains could not have been understood for most of the Middle Age and some still cannot.

The most fascinating information relates to the rebel gods who contaminated the new world. Many things that started in the First Age have shaped our world today.

One question that always arises is, Who did Cain marry? The answer is obvious, if we consider the one

who wrote *Genesis* competent. The word for God is actually plural, “Gods”⁵⁸ in Hebrew. So, the Gods created man in their own image, lots of different Gods and different images. We have to assume the text refers to 'the sons of God', as gods. We find in *Genesis*,

*And God, 'אֱלֹהִים' el-o-heem, (plural) said,
Let us make man in our image, after our likeness:
and let them have dominion over the fish of the
sea, and over the fowl of the air, and over the
cattle, and over all the earth, and over every
creeping thing that creeps upon the earth. Gen 1:26*

*So God created man in his own image, in the
image of God created he him; male and female
created he them. Gen 1:27*

That seems to be that. It's done. They created man in their image and populated the Earth. But then, later on, The Lord God created Adam in a garden with a hedge around it to keep other people out.

*And the LORD God formed man of the dust
of the ground, and breathed into his nostrils the
breath of life; and man became a living soul. Gen
2:7*

*And the LORD God planted a garden
eastward in Eden; and there he put the man
whom he had formed. Gen 2:8*

*And out of the ground made the LORD God
to grow every tree that is pleasant to the sight,
and good for food; the tree of life also in the*

midst of the garden, and the tree of knowledge of good and evil. Gen 2:9

The first creation reference was 'man',⁵⁹ meaning all men and women on earth. This second reference is 'the man'⁶⁰ meaning a single person. So, The Gods made man, plural and The Lord God only made one man and one woman.

This answers the question about who Adam's kids married, because there were people all around them after they were put out of the garden. It also explains a lot about His chosen people who were perfect in their generations,⁶¹ because He made them Himself.

The Sons of God

Here begins all the drama that has happened since the world was created. Those 'sons of God' who probably helped create mankind, decided to have some fun with the new inhabitants. Considering all that happened in later ages, it is most likely they were not all sons, but a few were daughters of God as well.

They were trusted and given complete control of the Earth and all it's people. They knew what they were about to do and that they would be punished for it, But it would be so-ooo much fun. They just didn't know how severe the punishment would be.⁶²

And it came to pass when the children of men had multiplied in those days, born unto them

*were beautiful and comely daughters. And the angels, the children of the heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men and beget us children.' And Semjaza, who was their leader, said unto them: 'I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.' And they all answered him and said: 'Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing.'*⁶³

(What these 'sons of God' did not realize was the results of their action with the lower beings, like making giants.)

*And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms and enchantments, and the cutting of roots, and made them acquainted with plants. And they became pregnant, and they bare great giants, whose height was three thousand ells: Who consumed all the acquisitions of men. And when men could no longer sustain them, the giants turned against them and devoured mankind. And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another's flesh, and drink the blood.'*⁶⁴

So then we had gods, mankind and giants in the land that the Earth could not sustain.

That will not be the last time drinking blood is popular in this world. After The Lord takes His people away and the sun starts burning seven times as hot, there will be nothing else to drink.

About this time the Angels saw what was happening,

And then Michael, Uriel, Raphael, and Gabriel looked down from heaven and saw much blood being shed upon the earth, and all lawlessness being wrought upon the earth. And they said one to another: 'The earth made without inhabitant cries the voice of their crying up to the gates of heaven. And now to you, the holy ones of heaven, the souls of men make their suit, saying, "Bring our cause before the Most High."' And they said to the Lord of the ages: 'Lord of lords, God of gods, King of kings, and God of the ages, the throne of Thy glory (stands) unto all the generations of the ages, and Thy name holy and glorious and blessed unto all the ages! Thou hast made all things, and power over all things hast Thou: and all things are naked and open in Thy sight, and Thou sees all things, and nothing can hide itself from Thee. Thou sees what Azazel hath done, who hath taught all unrighteousness on earth and revealed the

eternal secrets which were (preserved) in heaven...

*Then said the Most High, the Holy and Great One spake, and sent Uriel to the son of Lamech, and said to him: 'Go to Noah and tell him in my name "Hide thyself!" and reveal to him the end that is approaching: that the whole earth will be destroyed, and a deluge is about to come upon the whole earth, and will destroy all that is on it. And now instruct him that he may escape and his seed may be preserved for all the generations of the world.' And again the Lord said to Raphael: 'Bind Azazel hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dudael, and cast him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his face that he may, not see light. And on the day of the great judgment he shall be cast into the fire. And heal the earth which the angels have corrupted, and proclaim the healing of the earth, that they may heal the plague, and that all the children of men may not perish through all the secret things that the Watchers have disclosed and have taught their sons. And the whole earth has been corrupted through the works that were taught by Azazel: to him ascribe all sin.'*⁶⁵

This is where the First Age ended along with all the strange creatures that came from these pleasure seeking gods mating with lesser beings.

But there must be a lot that has not been told because of stories written later in history. When the spirits of these giants were removed from them, they must have inhabited people in the Second Age of the world who wrote those stories. Because far too much reappeared in the Second Age that began in the First. After the flood, there should have been no more forbidden things that destroyed the culture in the past. But they showed up anyway; Weapon technology, Drugs and Makeup; Violence, Sorcery and Vanity.

Giants should have been gone permanently since Noah was perfect in his generations. (no rebel DNA)

In fact, John Jackson's, *Antiquities and Chronology of the Most Ancient World*, relates there were said to be two dynasties in Ancient Egypt called the 'Reigns of the gods', in which nine demigods reigned. Another reference Jackson notes was called the 'Cynic Circle' made up of nine kings inhabited by spirits of the dead, who reigned very early after the flood.

Back to Enoch; The Lord, pronounces sentence;

And now, the giants, who are produced from the spirits and flesh, shall be called evil spirits upon the earth, and on the earth shall be their dwelling. Evil spirits have proceeded from their bodies; because they are born from men and from the holy Watchers is their beginning and

primal origin; they shall be evil spirits on earth, and evil spirits shall they be called. As for the spirits of heaven, in heaven shall be their dwelling, but as for the spirits of the earth which were born upon the earth, on the earth shall be their dwelling. And the spirits of the giants afflict, oppress, destroy, attack, do battle, and work destruction on the earth, and cause trouble: they take no food, but nevertheless hunger and thirst, and cause offenses. And these spirits shall rise up against the children of men and against the women, because they have proceeded from them.

*From the days of the slaughter and destruction and death of the giants, from the souls of whose flesh the spirits, having gone forth, shall destroy without incurring judgment - thus shall they destroy until the day of the consummation, the great judgment in which the age shall be consummated, over the Watchers and the godless, yea, shall be wholly consummated.*⁶⁶

It looks like the, *Iliad* and the, *Odyssey* may describe events that actually happened during the First Age.

The Righteous

Christianity teaches 'there are none righteous, no not one.' That idea comes from;

As it is written, There is none righteous, no, not one: Rom 3:10

There is none that understands there is none that seeketh after God. Rom 3:11

It sounds like a global statement covering the past and present, but it's not. The writer is king David and he is speaking of a temporary situation.

What if someone told football players, “You can't win, no one has ever won; The referees will decide who is the winner.” How would that affect their performance?

When the Truth is, Performance is the only way to win. Our Lord said, “*If you would have life, keep the commandments.*” Since He is the Judge, should we not trust what He said? The rest of that misunderstood passage comes from Psalms;

To the chief Musician, A Psalm of David. The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. Psa 14:1

He means that none of those fools do good, Not everyone else.

The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. Psa 14:2

They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one. Psa 14:3

Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the LORD. Psa 14:4

There is no telling when this event took place; It could have been in the First Age when they were all corrupt. And notice, “*they eat up my people as they eat bread.*” This actually happened in those days. The giants were eating people, animals and all the acquisitions of men.

'The workers of iniquity' are contrasted with 'my people' who are not being accused of doing wrong here, only the fools that said, 'there is no God.'

There were they in great fear: for God is in the generation of the righteous. Psa 14:5

Notice, there is a generation of the righteous, and God is in them. The point is, The Lord's people are the righteous. They are the ones who keep His Commandments. Granted, not many people are found righteous in the law, in fact, only three in history; Enoch, Elijah and Our Lord.

But, since we are now under the new covenant, we have a Savior that can take away all our short comings.

And for this cause he is the mediator of the

new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. Heb 9:15

“Might receive,” because, He gets to choose who qualifies as 'His people' and 'the righteous'. But He never said we could disregard the law or that the law was in any way diminished. What He said was;

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. Mat 5:17

Righteousness is not impossible and we should all try to reach it. Elisabeth, Mary's cousin and her husband, Zacharias, were righteous, *walking in all the ways of The Lord*;

There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. Luk 1:5

And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. Luk 1:6

We can be sure, Mary and Joseph were also

righteous in the eyes of The Lord.

Putting the mark far out of reach discourages people and makes them feel like they don't have any chance, so the system appears unfair.

The Bible makes it very clear the righteous exist and have the only good place in the world.

Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. 1Jn_3:7

For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. 1Pe_3:12

Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man avails much. Jas_5:16

Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers, 1Ti_1:9

I came not to call the righteous, but sinners to repentance. Luk_5:32

Eternity is the prize and righteousness is the race. But, there are many losers from the First Age, invisible, sometimes possessing people and trying to

stop, divert, distract or discourage us from running the race. Pay no attention to the men behind the curtains, it's not the managers of this world we need to worry about, it's The Judge.

Summary

We've been deceived about religion, how the world began and what God wants. Things that happened in the First Age of the world were spread through the ages by evil spirits The Lord allowed to;

“afflict, oppress, destroy, attack, do battle, and work destruction on the earth, and cause trouble: they, ...shall destroy without incurring judgment - thus shall they destroy until the day of the consummation” יְהוָה

They possessed kings in early Egypt and promoted the notorious, Babylon mystery religion with Semiramis and Nimrod, even before the Egyptian Empire began. Like as not, they too were possessed by evil spirits. So Egypt became the center for most of the pagan gods and cults that descended to the Middle East.

The holy land was a stronghold surrounded by pagan people, destroyed and rebuilt over and over. Finally, Rome killed everyone in Jerusalem and plowed the city like a field, as prophesied by Micah, 770

B.C.

Then, they built a new city called, Aelia Capitolina, in its place and replaced all the Jews with Romans. Later, they started a new religion called Christianity. For a while, the new Christians operated the religion like the disciples would have done. But the pagan people of Rome wanted their pagan festivities back with the Alcohol, Babylonian gods and Free sex. Most likely, they would have accepted any gods as long as they got the other two things.

It turns out, the disciplined life of Judaism is not popular with most people. But it was clearly the religion of Our Lord and His Father, The Most High God and the disciples.

It now becomes clear much of that religion has been covered up and complicated with unlawful additions by the old Jews. What appears now as Judaism is so complicated everyone is afraid to even look at it. When the truth is, it's quite simple to follow God's rules if nothing is added, as He commanded;

What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. Deu 12:32

God is not double dating with Jews and Gentiles. If we intend to get off this planet before it burns, we need to get back on track with reality. Our plastic toys and phoney religions don't compare with God's real program.

Notes

[←1]

It began with (Ingvaeonic) dialects brought to Great Britain by Anglo Saxon settlers in the 5th and 6th centuries and was further mutated by Norse-speaking Viking settlers starting in the 8th and 9th centuries.

[←2]

Act 26:28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

[←3]

1Pe 4:16 Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

Eusebius tells the story witnessed by one, Pella, who said the ancient inhabitants had completely perished and were replaced with foreigners. They said, the Church too was now completely composed of Gentiles. After killing all the inhabitants, they changed the name of the city to, Aelia Capitolina, after the emperor Aelius Hadrian.

[←5]

James, Our Lord's, half brother, Simeon, Justus, Zacchaeus, Tobias,
Benjamin, John, Matthias, Phillip, Seneca, Justus, Levi, Ephres, Joseph
and Judas, who were all Jews.

[←6]

Mic 3:10 They build up Zion with blood, and Jerusalem with iniquity.

Mic 3:11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, Is not the LORD among us? none evil can come upon us.

Mic 3:12 Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

When Rome conquered the world, the paganism that had spread from Babylon and developed in various nations, was merged into the religious system of Rome. This included the idea of a Supreme Pontiff (Pontifex Maximus) Thus Babylonian paganism, which had originally been carried out under the ruler-ship of Nimrod, was united under the ruler-ship of one man at Rome: Julius Caesar. It was the year 63 B. C, that Julius Caesar was officially recognized as the “Pontifex Maximus” of the mystery religion—now established at Rome.

To illustrate how this title was used by the Caesars, we show here an old Roman coin of Augustus Caesar, "Max" the head of the mysteries. It is Interesting to note that coins such as this were in circulation during the days of our Lord's earthly ministry. “And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's” {Matt. 22:17-22}.

The Roman emperors {including Constantine) continued to hold the office of Pontifex Maximus until 376 when Gratian, for Christian reasons, refused it. He recognized this title and office as idolatrous and blasphemous. By this time, however, the bishop of Rome had arisen to political power and prestige. Consequently, in 378, Demasus, bishop of Rome, was elected the Pontifex Maximus—the official high priest of the mysteries! Since Rome was considered the most important city in the world, some of the Christians looked to the bishop of Rome as “bishop of bishops” and head of the church. This produced a unique situation. One man was now looked to as head by both Christians and pagans. By this time, and through the years that followed, the streams of paganism and Christianity flowed together, producing what is known as the Roman Catholic Church, under the headship of the Pontifex Maximus, the Pope.

Ralph Woodrow, *Babylon Mystery Religion*, chap.11, p. 80

Understanding

Understanding is the most important pursuit we can choose nowadays because it leads to salvation. As The Lord said,

Act_28:27 for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes and hear with their ears and understand with their heart and should be converted and I should heal them.

It is also the central meaning of these parables of The Lord.

Mat 25:28 Take therefore the talent from him, and give it unto him which hath ten talents.

Mat 25:29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

Mat 25:30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

Mat 13:10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

Mat 13:11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

Mat 13:12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

Luk 8:15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

Luk 8:16 No man, when he hath lighted a candle, covers it with a vessel, or puts it under a bed; but sets it on a candlestick, that they which enter in may see the light.

Luk 8:17 For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.

Luk 8:18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seems to have.

Those who have understanding are given more and those who don't have it lose what they have, or what they seem to have. Looking at the world nowadays that explains a lot.

[←9]

Mat_6:21 For where your treasure is, there will your heart be also.

From The Catholic Encyclopedia, “The Popes”

Pope Sergius III (904-911) obtained the papal office by murder. The annals of the church of Rome tell about his life of open sin with Marozia who bore him several illegitimate children.¹ He was described by Baronius as a “monster” and by Gregorovius as a “terrorizing criminal.” Says a historian: “For seven years this man...occupied the chair of St. Peter, while his concubine and her Semiramis- Pope Sergius III.- like mother held court with a pomp and voluptuousness that recalled the worse days of the ancient empire.”² This woman, Theodora, likened to Semiramis (because of her corrupt morals), along with Marozia, the pope’s concubine, “filled the papal chair with their paramours and bastard sons, and turned the papal palace into a den of robbers.”³ The reign of Pope Sergius III began the period known as “the rule of the harlots” (904-963). 91

Pope John X (914-928) originally had been sent to Ravenna as an archbishop, but Theodora had him returned to Rome and appointed to the papal office. According to Bishop Liutprand of Cremona who wrote a history about fifty years after this time, “Theodora supported John’s election in order to cover more easily her illicit relations with him.”⁴ His reign came to a sudden end when Marozia smothered him to death! She wanted him out of the way so Leo VI (928-929) could become pope. His reign was a short one, however, for he was assassinated by Marozia when she learned he had “given his heart to a more degraded woman than herself”!⁵ Not long after this, the teenage son of Marozia under the name of John XI became pope. The Catholic Encyclopedia says, “Some, taking Liutprand and the ‘Liber Pontificalis’ as their authority, assert that he was the natural son of Sergius III (a former pope). Through the intrigues of his mother, who ruled at that time in Rome, he was raised to the Chair of Peter.”⁶ But in quarreling with some of his mother’s enemies, he was beaten and put into jail where he died from poisoning.

In 955 the grandson of Marozia at eighteen years of age became pope under the name of John XII. The Catholic Encyclopedia describes him as “a coarse, immoral man, whose life was such that the Lateran was spoken of as a brothel, and the moral corruption in Rome became the subject of general odium...”

On 6 November a synod composed of fifty Italian and German bishops was convened in St. Peter’s; John was accused of sacrilege, simony, perjury, murder, adultery, and incest, and was summoned in writing to defend himself. Refusing to recognize the synod, John pronounced sentence of excommunication against all participators in the assembly, should they elect in his stead another pope...John XII took bloody vengeance on the 92

leaders of the opposite party, Cardinal Deacon John had his right hand

struck off, Bishop Otgar of Speyer was scourged, a high palatine official lost nose and ears...John died on 14 May, 964, eight days after he had been, according to rumor, stricken by paralysis in the act of adultery.” 7 The noted Catholic Bishop of Cremona, Luitprand, who lived at this time wrote: “No honest lady dared to show herself in public, for Pope John had no respect either for single girls, married women, or widows they were sure to be defiled by him, even on the tombs of the holy apostles, Peter and Paul.” The Catholic collection of the lives of popes, the “*Liber Pontificalis*,” said: “He spent his entire life in adultery.” 8

Pope Boniface VII (984-985) maintained his position through a lavish distribution of stolen money. The Bishop of Orleans referred to him (and also John XII and Leo VIII) as “monsters of guilt, reeking in blood and filth” and as “antichrist sitting in the temple of God.” The Catholic Encyclopedia says he “overpowered John XIV (April, 984), thrust him into the dungeons of Saint’ Angelo, where the wretched man died four months later... For more than a year Rome endured this monster steeped in the blood of his predecessors. But the vengeance was terrible. After his sudden death in July, 985, due in all probability to violence, the body of Boniface was exposed to the insults of the populace, dragged through the streets of the city, and finally, naked and covered with wounds, flung under the statue of Marcus Aurelius...The following morning compassionate clerics removed the corpse and gave it a Christian burial.” 9

Next came Pope John XV (985-996) who split the church’s finances among his relatives and earned for himself the reputation of being “covetous of filthy lucre and corrupt in all his acts.”

Benedict VIII (1012-1024) “bought the office of pope with open bribery.” The following pope, John XIX also bought the papacy. Being a layman, it was necessary for him to be passed through all the clerical orders in one day! After this, Benedict IX (1033-1045) was made pope as a youth 12 years old (or some accounts say 20) through a money bargain with the powerful families that ruled Rome! He “committed murders and adulteries in broad daylight, robbed pilgrims on the graves of the martyrs, a hideous criminal, the people drove him out of Rome.” 10 93

Pope Innocent III. The Catholic Encyclopedia says, “He was a disgrace to the Chair of Peter.” “Simony”, the buying and selling of the papal office, became so common, and corruption so pronounced, that secular rulers stepped in. King Henry III appointed Clement II (1046-1047) to the office of pope “because no Roman clergyman could be found who was free of the pollution of simony and fornication”! 11

A number of the popes had committed murders, but Innocent III (1198-1216) surpassed all of his predecessors in killing. Though he did not do the killing personally, he promoted the most devilish thing in human history—the Inquisition. Estimates of the number of heretics that Innocent (not so innocently) had killed run as high as one million people! For over five

hundred years, popes used the inquisition to maintain their power against those who did not agree with the teachings of the Romish church.

In conflicts with cardinals and kings, numerous charges were brought against Pope Boniface VIII (1294-1303). Says *The Catholic Encyclopedia*, "Scarcely any possible crime was omitted infidelity, heresy, simony, gross and unnatural immorality, idolatry, magic, loss of the Holy Land, death of Celestine V, etc....Protestant historians, generally, and even modern Catholic writers...class him among the wicked popes, as an ambitious, haughty, and unrelenting man, pope boniface II. deceitful also and treacherous, his whole pontificate one record of evil." 12 It is not necessary to insist that all charges brought against him were true, but all cannot be dismissed either. During his reign the poet Dante visited Rome and described the Vatican as a "sewer of corruption." He assigned Boniface (along with Popes Nicolas III and Clement V) to "the lower parts of hell."

Though seeking to put emphasis on certain good traits of Boniface, "Catholic historians...admit, however, the explosive violence and offensive phraseology of some of his public documents." 13 An example of this "offensive phraseology" would be his statement that "to enjoy oneself and to lie carnally with women or with boys is no more a sin than rubbing one's hands together." 14 On other occasions, apparently in those "explosive" moments he called Christ a "hypocrite" and professed to be an atheist.

Yet and this sounds almost unbelievable it was this pope that in 1302 issued the well known "Unam Sanctum" which officially declared that the Roman Catholic Church is the only true church, outside of which no one can be saved, and says: "We, therefore, assert, define and pronounce that it is necessary to salvation to believe that every human being is subject to the Pontiff of Rome." Because there have been sinful popes, being "subject" to the pope has raised a question. Should a sinful pope still be obeyed? The Catholic answer is this: "A sinful pope...remains a member of the (visible) church and is to be treated as a sinful, unjust ruler for whom we must pray, but from whom we may not withdraw our obedience." 15

From 1305 to 1377 the papal palace was at Avignon, France. During this time, Petrarch accused the papal household of "rape, adultery, and all manner of fornication." In many parishes men insisted on priests keeping concubines "as a protection for their own families!" 16

During the Council of Constance, three popes, and sometimes four, were every morning cursing each other and calling their opponents antichrists, demons, adulterers, sodomists, enemies of God and man. One of these "popes", John XXIII (1410-1415) "was accused by thirty seven witnesses (mostly bishops and priests) of fornication, adultery, incest, sodomy, simony, theft, and murder! It was proved by a legion of witnesses that he had seduced and violated three hundred nuns. His own secretary, Niem, said that he had at Boulogne, kept a harem, where not less than two hundred girls had been the victims of his lubricity." Altogether the Council charged him with fifty-four

crimes of the worst kind.

A Vatican record offers this information about his immoral reign. “His lordship. Pope John, committed perversity with the wife of his brother, incest with holy nuns, intercourse with virgins, adultery with the married, and all sorts of sex crimes...wholly given to sleep and other carnal desires, totally adverse to the life and teaching of Christ., .he was publicly called the Devil incarnate.”¹⁹ To increase his wealth, Pope John taxed about everything—including prostitution, gambling, and usury. He has been called “the most depraved criminal who ever sat on the papal throne.”

Pope Pius II (1458-1464) was said to have been the father of many illegitimate children. He “spoke openly of the methods he used to seduce women, encouraged young men to, and even offered to instruct them in methods of, self indulgence.”²¹ Pius was followed by Paul II (1464-1471) who maintained a house full of concubines. His papal tiara outweighed a palace in its worth. Next came Pope Sixtus IV (1471-1484) who financed his wars by selling church offices to the highest bidders²² and “used the papacy to enrich himself and his relatives. He made eight of his nephews cardinals, while as yet some of them were mere boys. In luxurious and lavish entertainment, he rivaled the Caesars. In wealth and pomp he and his relatives surpassed the old Roman families.”²³

Pope Innocent VIII (1484-1492) was the father of sixteen children by various women. Some of his children celebrated their marriages in the Vatican.²⁴ The Catholic Encyclopedia mentions only “two illegitimate children, Frances chetto and Teodorina” from the days of a “licentious youth.”²⁵ Like numerous other popes, he multiplied church offices and sold them for vast sums of money. He permitted bull fights on St. Peter’s square.

Next came Roderigio Borgia who took the name of Alexander VI (1492-1503), having won his election to the papacy by bribing the cardinals. Before becoming pope, while a cardinal and arch bishop, he lived in sin with a lady of Rome, Vanozza dei Catanei; and afterward, with her daughter Rosa, by whom he had five children. On his coronation day, he appointed his son—a youth of vile temper and habits—as arch bishop of Valencia.²⁶ Many consider Alexander VI to be the most corrupt of the Renaissance popes. He lived in public incest with his two sisters and his own daughter, Lucretia, from whom, it is said, he had a child. On October 31, 1501, he conducted a sex orgy in the Vatican, the equal of which for sheer horror has never been duplicated in the annals of human history. Alexander VI.

According to Life magazine, Pope Paul III (1534-1549) as cardinal had fathered three sons and a daughter. On the day of his coronation he celebrated the baptism of his two great grandchildren. He appointed two of his teenage nephews as cardinals, sponsored festivals with singers, dancers, and jesters, and sought advice from astrologers.²⁹ Bull of Leo X.

Pope Leo X (1513-1521) was bom December 11, 1475. He received tonsure at age 7, was made an abbot at 8, and a cardinal at 13! The

illustration given above shows the Bull of Pope Leo X. On one side of the leaden seal appears the apostles Peter and Paul, on the other the pope's name and title. The word "bull" (from a Latin word linked with roundness) was first applied to the seals which authenticated papal documents and later to the documents also.

The Catholic Encyclopedia says that Pope Leo X "gave himself up unrestrainedly to amusements that were provided in lavish abundance. He was possessed by an insatiable love of pleasure...He loved to give banquets and expensive entertainments, accompanied by revelry and carousing." 30

During those days, Martin Luther, while still a priest of the papal church, traveled to Rome. As he caught the first glimpse of the seven hilled city, he fell to the ground and said: "Holy Rome, I salute thee." He had not spent much time there, however, until he saw that Rome was anything but a holy city. Iniquity existed among all classes of the clergy. Priests told indecent jokes and used awful profanity, even during Mass. The papal court was served at supper by twelve naked girls. 31

"No one can imagine what sins and infamous actions are committed in Rome," he said, "they must be seen and heard to be believed. Thus they are in the habit of saying, 'If there is a hell, Rome is built over it'."

Notes

1. The Catholic Encyclopedia, vol. 7, p. 796, art. "Infallibility."
2. Cotterill, *Medieval Italy*, P. 331.
3. Halley, *Halley's Bible Handbook*, p. 774.
4. The Catholic Encyclopedia, Vol. 8, pp. 425, art. "John X, Pope."
5. Chiniquy, *The Priest, the Woman, and the Confessional*, p. 138.
6. The Catholic Encyclopedia, vol. 8, p. 426, art. "John XI."
7. Ibid., p. 427, art. "John XII."
8. *Liber Pontificalis*, vol. 2, p. 246.
9. The Catholic Encyclopedia, Vol. 2, p. 661, 662, art. "Boniface VII."
10. Halley, *Halley's Bible Handbook*, P. 775.
11. Ibid.
12. The Catholic Encyclopedia, vol. 2, pp. 668, 668, art. "Boniface VIII."
13. Ibid., p. 670.
14. *History of the Church Councils*, Bk. 40, art. 697.
15. The Catholic Encyclopedia, vol. 4, p. 435, art. "Councils."
16. Halley, *Halley's Bible Handbook*, p. 778.
17. Chiniquy, *The Priest, the Woman, and the Confessional*, p. 139.
18. Durant, *The Story of Civilization: The Reformation*, p. 10.

19. Sacrorum Conciliorum, vol. 27, p. 663.
20. Durant, The Story of Civilization: The Reformation, 167p. 10.
21. Halley, Halley's Bible Handbook, p. 779.
22. Durant, The Story of Civilization: The Reformation, p. 13.
23. Halley, Halley's Bible Handbook, p. 779.
24. Ibid.
25. The Catholic Encyclopedia, vol. 8, p. 19, art. "Innocent VIII."
26. D'Aubigne, History of the Reformation, p. 11. 27. Chiniquy, The Priest, the Woman, and the Confessional, p. 139. 28. Diarium, vol. 3, p. 167.
29. Life July 5, 1963.
30. The Catholic Encyclopedia, vol. 9, pp. 162,163, art."Leo X."
31. Durant, The Story of Civilization: The Reformation, p. 344.
32. D'Aubigne, History of the Reformation, p. 59.
33. The Catholic Encyclopedia, vol. 8, p. 407, art. "Joan,Popess."
34. Ibid., p. 408.

Ralph Woodrow, *Babylon Mystery Religion*, pp 91-99.

Disputation on the Power and Efficacy of Indulgences
Martin Luther October 31, 1517

"Out of love for the truth and the desire to bring it to light, the following propositions will be discussed at Wittenberg, under the presidency of the Reverend Father Martin Luther, Master of Arts and of Sacred Theology, and Lecturer in Ordinary on the same at that place. Wherefore he requests that those who are unable to be present and debate orally with us, may do so by letter. In the Name our Lord Jesus Christ. Amen.

1. When our Lord and Master Jesus Christ said, "Repent" (Mt 4:17), he willed the entire life of believers to be one of repentance.
2. This word cannot be understood as referring to the sacrament of penance, that is, confession and satisfaction, as administered by the clergy.
3. Yet it does not mean solely inner repentance; such inner repentance is worthless unless it produces various outward mortification of the flesh.
4. The penalty of sin remains as long as the hatred of self (that is, true inner repentance), namely till our entrance into the kingdom of heaven.
5. The pope neither desires nor is able to remit any penalties except those imposed by his own authority or that of the canons.
6. The pope cannot remit any guilt, except by declaring and showing that it has been remitted by God; or, to be sure, by remitting guilt in cases reserved to his judgment. If his right to grant remission in these cases were disregarded, the guilt would certainly remain unforgiven.
7. God remits guilt to no one unless at the same time he humbles him in all things and makes him submissive to the vicar, the priest.
8. The penitential canons are imposed only on the living, and, according to the canons themselves, nothing should be imposed on the dying.
9. Therefore the Holy Spirit through the pope is kind to us insofar as the pope in his decrees always makes exception of the article of death and of necessity.
10. Those priests act ignorantly and wickedly who, in the case of the dying, reserve canonical penalties for purgatory.
11. Those tares of changing the canonical penalty to the penalty of purgatory were evidently sown while the bishops slept (Mt 13:25).
12. In former times canonical penalties were imposed, not after, but before absolution, as tests of true contrition.
13. The dying are freed by death from all penalties, are already dead as far as the canon laws are concerned, and have a right to be released from them.
14. Imperfect piety or love on the part of the dying person necessarily brings with it great fear; and the smaller the love, the greater the fear.

15. This fear or horror is sufficient in itself, to say nothing of other things, to constitute the penalty of purgatory, since it is very near to the horror of despair.
16. Hell, purgatory, and heaven seem to differ the same as despair, fear, and assurance of salvation.
17. It seems as though for the souls in purgatory fear should necessarily decrease and love increase.
18. Furthermore, it does not seem proved, either by reason or by Scripture, that souls in purgatory are outside the state of merit, that is, unable to grow in love.
19. Nor does it seem proved that souls in purgatory, at least not all of them, are certain and assured of their own salvation, even if we ourselves may be entirely certain of it.
20. Therefore the pope, when he uses the words "plenary remission of all penalties," does not actually mean "all penalties," but only those imposed by himself.
21. Thus those indulgence preachers are in error who say that a man is absolved from every penalty and saved by papal indulgences.
22. As a matter of fact, the pope remits to souls in purgatory no penalty which, according to canon law, they should have paid in this life.
23. If remission of all penalties whatsoever could be granted to anyone at all, certainly it would be granted only to the most perfect, that is, to very few.
24. For this reason most people are necessarily deceived by that indiscriminate and high-sounding promise of release from penalty.
25. That power which the pope has in general over purgatory corresponds to the power which any bishop or curate has in a particular way in his own diocese and parish.
26. The pope does very well when he grants remission to souls in purgatory, not by the power of the keys, which he does not have, but by way of intercession for them.
27. They preach only human doctrines who say that as soon as the money clinks into the money chest, the soul flies out of purgatory.
28. It is certain that when money clinks in the money chest, greed and avarice can be increased; but when the church intercedes, the result is in the hands of God alone.
29. Who knows whether all souls in purgatory wish to be redeemed, since we have exceptions in St. Severinus and St. Paschal, as related in a legend.
30. No one is sure of the integrity of his own contrition, much less of having received plenary remission.
31. The man who actually buys indulgences is as rare as he who is really penitent; indeed, he is exceedingly rare.
32. Those who believe that they can be certain of their salvation because they have indulgence letters will be eternally damned, together with their teachers.

33. Men must especially be on guard against those who say that the pope's pardons are that inestimable gift of God by which man is reconciled to him.
34. For the graces of indulgences are concerned only with the penalties of sacramental satisfaction established by man.
35. They who teach that contrition is not necessary on the part of those who intend to buy souls out of purgatory or to buy confessional privileges preach unchristian doctrine.
36. Any truly repentant Christian has a right to full remission of penalty and guilt, even without indulgence letters.
37. Any true Christian, whether living or dead, participates in all the blessings of Christ and the church; and this is granted him by God, even without indulgence letters.
38. Nevertheless, papal remission and blessing are by no means to be disregarded, for they are, as I have said (Thesis 6), the proclamation of the divine remission.
39. It is very difficult, even for the most learned theologians, at one and the same time to commend to the people the bounty of indulgences and the need of true contrition.
40. A Christian who is truly contrite seeks and loves to pay penalties for his sins; the bounty of indulgences, however, relaxes penalties and causes men to hate them -- at least it furnishes occasion for hating them.
41. Papal indulgences must be preached with caution, lest people erroneously think that they are preferable to other good works of love.
42. Christians are to be taught that the pope does not intend that the buying of indulgences should in any way be compared with works of mercy.
43. Christians are to be taught that he who gives to the poor or lends to the needy does a better deed than he who buys indulgences.
44. Because love grows by works of love, man thereby becomes better. Man does not, however, become better by means of indulgences but is merely freed from penalties.
45. Christians are to be taught that he who sees a needy man and passes him by, yet gives his money for indulgences, does not buy papal indulgences but God's wrath.
46. Christians are to be taught that, unless they have more than they need, they must reserve enough for their family needs and by no means squander it on indulgences.
47. Christians are to be taught that they buying of indulgences is a matter of free choice, not commanded.
48. Christians are to be taught that the pope, in granting indulgences, needs and thus desires their devout prayer more than their money.
49. Christians are to be taught that papal indulgences are useful only if they do not put their trust in them, but very harmful if they lose their fear of God because of them.

50. Christians are to be taught that if the pope knew the exactions of the indulgence preachers, he would rather that the basilica of St. Peter were burned to ashes than built up with the skin, flesh, and bones of his sheep.
51. Christians are to be taught that the pope would and should wish to give of his own money, even though he had to sell the basilica of St. Peter, to many of those from whom certain hawkers of indulgences cajole money.
52. It is vain to trust in salvation by indulgence letters, even though the indulgence commissary, or even the pope, were to offer his soul as security.
53. They are the enemies of Christ and the pope who forbid altogether the preaching of the Word of God in some churches in order that indulgences may be preached in others.
54. Injury is done to the Word of God when, in the same sermon, an equal or larger amount of time is devoted to indulgences than to the Word.
55. It is certainly the pope's sentiment that if indulgences, which are a very insignificant thing, are celebrated with one bell, one procession, and one ceremony, then the gospel, which is the very greatest thing, should be preached with a hundred bells, a hundred processions, a hundred ceremonies.
56. The true treasures of the church, out of which the pope distributes indulgences, are not sufficiently discussed or known among the people of Christ.
57. That indulgences are not temporal treasures is certainly clear, for many indulgence sellers do not distribute them freely but only gather them.
58. Nor are they the merits of Christ and the saints, for, even without the pope, the latter always work grace for the inner man, and the cross, death, and hell for the outer man.
59. St. Lawrence said that the poor of the church were the treasures of the church, but he spoke according to the usage of the word in his own time.
60. Without want of consideration we say that the keys of the church, given by the merits of Christ, are that treasure.
61. For it is clear that the pope's power is of itself sufficient for the remission of penalties and cases reserved by himself.
62. The true treasure of the church is the most holy gospel of the glory and grace of God.
63. But this treasure is naturally most odious, for it makes the first to be last (Mt. 20:16).
64. On the other hand, the treasure of indulgences is naturally most acceptable, for it makes the last to be first.
65. Therefore the treasures of the gospel are nets with which one formerly fished for men of wealth.
66. The treasures of indulgences are nets with which one now fishes for the wealth of men.
67. The indulgences which the demagogues acclaim as the greatest graces are

- actually understood to be such only insofar as they promote gain.
68. They are nevertheless in truth the most insignificant graces when compared with the grace of God and the piety of the cross.
 69. Bishops and curates are bound to admit the commissaries of papal indulgences with all reverence.
 70. But they are much more bound to strain their eyes and ears lest these men preach their own dreams instead of what the pope has commissioned.
 71. Let him who speaks against the truth concerning papal indulgences be anathema and accursed.
 72. But let him who guards against the lust and license of the indulgence preachers be blessed.
 73. Just as the pope justly thunders against those who by any means whatever contrive harm to the sale of indulgences.
 74. Much more does he intend to thunder against those who use indulgences as a pretext to contrive harm to holy love and truth.
 75. To consider papal indulgences so great that they could absolve a man even if he had done the impossible and had violated the mother of God is madness.
 76. We say on the contrary that papal indulgences cannot remove the very least of venial sins as far as guilt is concerned.
 77. To say that even St. Peter if he were now pope, could not grant greater graces is blasphemy against St. Peter and the pope.
 78. We say on the contrary that even the present pope, or any pope whatsoever, has greater graces at his disposal, that is, the gospel, spiritual powers, gifts of healing, etc., as it is written, 1 Co 12[:28].
 79. To say that the cross emblazoned with the papal coat of arms, and set up by the indulgence preachers is equal in worth to the cross of Christ is blasphemy.
 80. The bishops, curates, and theologians who permit such talk to be spread among the people will have to answer for this.
 81. This unbridled preaching of indulgences makes it difficult even for learned men to rescue the reverence which is due the pope from slander or from the shrewd questions of the laity.
 82. Such as: "Why does not the pope empty purgatory for the sake of holy love and the dire need of the souls that are there if he redeems an infinite number of souls for the sake of miserable money with which to build a church? The former reason would be most just; the latter is most trivial.
 83. Again, "Why are funeral and anniversary masses for the dead continued and why does he not return or permit the withdrawal of the endowments founded for them, since it is wrong to pray for the redeemed?"
 84. Again, "What is this new piety of God and the pope that for a consideration of money they permit a man who is impious and their enemy to buy out of purgatory the pious soul of a friend of God and do not rather, because of the need of that pious and beloved soul, free it for pure love's

- sake?"
85. Again, "Why are the penitential canons, long since abrogated and dead in actual fact and through disuse, now satisfied by the granting of indulgences as though they were still alive and in force?"
 86. Again, "Why does not the pope, whose wealth is today greater than the wealth of the richest Crassus, build this one basilica of St. Peter with his own money rather than with the money of poor believers?"
 87. Again, "What does the pope remit or grant to those who by perfect contrition already have a right to full remission and blessings?"
 88. Again, "What greater blessing could come to the church than if the pope were to bestow these remissions and blessings on every believer a hundred times a day, as he now does but once?"
 89. "Since the pope seeks the salvation of souls rather than money by his indulgences, why does he suspend the indulgences and pardons previously granted when they have equal efficacy?"
 90. To repress these very sharp arguments of the laity by force alone, and not to resolve them by giving reasons, is to expose the church and the pope to the ridicule of their enemies and to make Christians unhappy.
 91. If, therefore, indulgences were preached according to the spirit and intention of the pope, all these doubts would be readily resolved. Indeed, they would not exist.
 92. Away, then, with all those prophets who say to the people of Christ, "Peace, peace," and there is no peace! (Jer 6:14)
 93. Blessed be all those prophets who say to the people of Christ, "Cross, cross," and there is no cross!
 94. Christians should be exhorted to be diligent in following Christ, their Head, through penalties, death and hell.
 95. And thus be confident of entering into heaven through many tribulations rather than through the false security of peace (Acts 14:22)."

[←13]

Joh 4:22, Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

Exo_31:17 It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

Ralph Woodrow, *Babylon Mystery Religion*, Chap 6, p 47.

According to An Expository Dictionary of New Testament Words, the cross originated among the Babylonians of ancient Chaldea. “The ecclesiastical form of a two beamed cross...had its origin in ancient Chaldea, and was used as the symbol of the god, Tammuz (being in the shape of the Mystic Tau, the initial of his name) in that country and in adjacent lands, including Egypt...In order to increase the prestige of the apostate ecclesiastical system, pagans were received into the churches apart from regeneration by faith, and were permitted largely to retain their pagan signs and symbols. Hence the Tau or T, in its most frequent form, with the cross-piece lowered, was adapted to stand for the cross of Christ”!

AMONG THE ANCIENT nations, not only were statues of the gods and goddesses in human form made, but many objects that had a hidden or mystery meaning were a part of heathen worship. An outstanding example of this is seen in the use of the ancient obelisks.

Diodorus spoke of an obelisk 130 feet high that was erected by Queen Semiramis in Babylon.¹ The Bible mentions an obelisk-type image approximately nine feet in breadth and ninety feet high.

“The people...fell down and worshiped the golden image that Nebuchadnezzar had set up” in Babylon (Daniel 3:1-7).

But it was in Egypt (an early stronghold of the mystery religion) that the use of the obelisk was best known. Many of the obelisks are still in Egypt, though some have been removed to other nations.

One is in Central Park in New York, another in London, and others were transported to ROME.

Originally, the obelisk was associated with sun-worship, a symbol of (which was a title of Nimrod). The ancients—having rejected the knowledge of the true creator—seeing that the sun gave life to plants and to man, looked upon the sun as a god, the great life giver. To them, the obelisk also had a sexual significance. Realizing that through sexual union life was produced, the phallus (the male organ of reproduction) was considered (along with the sun) a symbol of life.

The word images*7 in the Bible is translated from several different Hebrew words. One of these words, *maize bah*, means “standing images” or obelisks (1 Kings 14:23; 2 Kings 18:4; 23:14; Jer. 43:13; Micah 5:13). Another word is *hammanim* which means “sun images”, images dedicated to the sun or obelisks (Isaiah 17:8; 27:9).⁴

Ralph Woodrow, *Babylon Mystery Religion*.

Ralph Woodrow, *Babylon Mystery Religion*, ch, 5

From, *Babylon Mystery Religion*, chapter 2, pp 13-16.

THE MOST outstanding examples of how Babylonian paganism has continued to our day may be seen in the way the Rome like church invented Mary worship to replace the ancient worship of the mother goddess, Semiramis.

The story of the mother and child was widely known in ancient Babylon and developed into an established worship. Numerous monuments of Babylon show the

goddess mother Semiramis with her child Tammuz in her arms.¹ When the people of Babylon were scattered to the various parts of the earth, they carried the worship of the divine mother and her child with them. This explains why

many nations worshiped a mother and child—in one form or another—centuries before the true savior Jesus Christ, was born into this world! In the various countries '

where this worship spread, the 'mother and child were called by different names, for, we will recall, all language was confused at Babel

The Chinese had a mother goddess called Shingmoo or the “Holy Mother.” She is pictured with child in arms and rays of glory around her head.²

The ancient Germans worshiped the virgin Hertha with child in arms. The Scandinavians called her, Disa, who was also pictured with a child. The Etruscans called her Nutria, and among the Druids the Virgo-Patitura was worshiped as the “Mother of God.” In India, she was known as Indrani, who was also represented with child in arms, as shown in the accompanying illustration.

The mother goddess was known as Aphrodite or Ceres to the Greeks; Nana, to the Sumerians; and as Venus or Fortuna to her devotees in the olden days of Rome, and her child as Jupiter.³ The accompanying illustration below shows the mother and child as Devaki and Krishna. For ages, Isi, the Great Goddess” and her child Iswara, have been worshiped in India where temples were erected for their worship.⁴

In Asia, the mother was known as Cybele and the child as Deoious. “But regardless of her name or place”, says one writer, “she was the wife of Baal, the virgin queen of heaven, who bore fruit although she never conceived.”⁵ When the children of Israel fell into apostasy, they too were defiled with this mother goddess worship. As we read in Judges 2:13: “They forsook the Lord, and served Baal and Ashtaroth.” Ashtaroth or

Ashtoreth was the name by which the goddess was known to the children of Israel. It is pitiful to think that those who had known the true God would depart from him and worship the heathen mother. Yet this is exactly what they did repeatedly (Judges 10:6; X Sam.

7:3, 4; 12:10; 1 Kings 11:5; 2 Kings 23:13). One of the titles by which the goddess was known among them was “the queen of heaven (Jeremiah 44:17-19), The prophet Jeremiah rebuked them for worshiping her but they rebelled against his warning.

In Ephesus, the great mother was known as Diana, The temple dedicated to her in that city was one of the seven wonders of the ancient world! Not only at Ephesus, but throughout all Asia and the world was the goddess worshiped (Acts 19:27).

In Egypt, the mother was known as Isis and her child as Horus. It is very common for the religious monuments of Egypt to show the infant Homs seated on the lap of his mother.

This false worship, having spread from Babylon to the various nations, in different names and forms, finally became established at Rome and throughout the Roman Empire. Says a noted writer concerning this period: “The worship of the Great Mother... was...very popular under the Roman Empire. Inscriptions prove that the two (the mother and the child) received divine honors, not only in Italy and especially at Rome, but also in the provinces, particularly in Africa, Spain, Portugal, France, Germany, and Bulgaria. 6

It was during this period when the worship of the divine mother was very prominent that the savior, Jesus Christ, founded the true New Testament church. What a glorious church it was in those early days! By the third and fourth centuries, however, what was known as the “church” had in many ways departed from the original faith, falling into the apostasy about which the apostles had warned. When this “falling away” came, much paganism was mixed with Christianity. Unconverted pagans were taken into the professing church and in numerous instances were allowed to continue many of their pagan rites and customs—usually with a few reservations or changes to make their beliefs appear more similar to Christian doctrine.

One of the best examples of such a carry-over from paganism may be seen in the way the professing church allowed the worship of the great mother to continue—only in a slightly different form and with a new name! You see many pagans had been drawn to Christianity, but so strong was their adoration for the mother goddess, they did not want to forsake her. Compromising church leaders saw that if they could find some similarity

in Christianity with the worship of the mother goddess, they could greatly increase their numbers. But who could replace the great mother of paganism? Of course, Mary, the mother of Jesus, was the most Logical person for them to choose. Why, then, couldn't they allow the people to continue their prayers and devotion to a mother goddess only call her by the name of Mary instead of the former names by which she was known? Apparently this was the reasoning employed, for this is exactly what happened! Little by little, the worship that had been associated with the pagan mother was transferred to Mary.

But Mary worship was no part of the original Christian faith. It is evident that Mary, the mother of Jesus, was a fine, dedicated, and godly woman—especially chosen to bear the body of our savior—yet none of the apostles or Jesus himself ever hinted at the idea of Mary worship.

The Encyclopedia Britannica states, during the first centuries of the church, no emphasis was placed upon Mary whatsoever.⁷ This point is admitted by The Catholic Encyclopedia also: “Devotion to Our Blessed Lady in its ultimate analysis must be regarded as a practical application of the doctrine of the Communion of Saints. Seeing that this doctrine is not contained, at least explicitly, in the earlier forms of the Apostles Creed, there is perhaps no ground for surprise if we do not meet with any clear traces of the cultus of the Blessed Virgin in the first Christians centuries” the worship of Mary being a later development.

It was not until the time of Constantine—the early part of the fourth century—that anyone began to look to Mary as a goddess. Even at this period, such worship was frowned upon by the church, as is evident by the words of Epiphanius (d. 403) who denounced certain ones of Trace, Arabia, and elsewhere, for worshiping Mary as a goddess and offering cakes at her shrine. She should be held in honor, he said, “but let no one adore Mary.”⁹ Yet, within just a few more years, Mary worship was not only condoned by what is known today as the Catholic Church, it became an official doctrine at the Council of Ephesus in 431! At Ephesus? It was in this city that Diana had been worshiped as the goddess of virginity and motherhood from primitive times!¹ She was said to represent the generative powers of nature and so was pictured with many breasts. A tower-shaped crown, a symbol of the tower of Babel, adorned her head.

[←20]

Mat_22:14 For many are called, but few are chosen.

Semiramis was famous for her orgies and appetites. It could be said She knew how to throw a party, which shows how far we have gone from God's standards.

Nimrod's names were different from one nation to another through the ages until this day. His reputation became his identity as the baby killer, and eater.

Alexander Hislop, Church of Scotland 1807-1865, *The Two Babylons*, writes,

As the Father of the gods, he (Nimrod) was, as we have seen, called Kronos; and every one knows that the classical story of Kronos was just this, that, 'he devoured his sons as soon as they were born.' Such is the analogy between type and anti-type. This legend has a further and deeper meaning; but, as applied to Nimrod, or "The Horned One," it just refers to the fact, that, as the representative of Moloch or Baal, infants were the most acceptable offerings at his altar. We have ample and melancholy evidence on this subject from the records of antiquity. "The Phoenicians," says Eusebius, "every year sacrificed their beloved and only-begotten children to Kronos or Saturn, and the Rhodians also often did the same." Diodorus Siculus states that the Carthaginians, on one occasion, when besieged by the Sicilians, and sore pressed, in order to rectify, as they supposed, their error in having somewhat departed from the ancient custom of Carthage, in this respect, hastily "chose out two hundred of the noblest of their children, and publicly sacrificed them" to this god. There is reason to believe that the same practice obtained in our own land in the times of the Druids. We know that they offered human sacrifices to their bloody gods.

Rev. Alexander Hislop

Alexander Hislop was a Free Church of Scotland minister known for his criticisms of the Roman Catholic Church. He was the son of Stephen Hislop, a mason by occupation and an elder of the Relief Church. Alexander's brother was also named Stephen Hislop and became well known in his time as a missionary to India and a naturalist. Alexander was born and raised in Duns, Berwickshire. He was for a time parish schoolmaster of Wick, Caithness. In 1831 he married Jane Pearson. He was for a time editor of the Scottish Guardian newspaper. As a probationer he joined the Free Church of Scotland at the Disruption of 1843. He was ordained in 1844 at the East Free Church, Arbroath, where he became senior minister in 1864. He died of a paralytic stroke in Arbroath the next year after being ill for about two years. He wrote several books, his most famous being *The Two Babylons: Papal Worship Proved to be the Worship of Nimrod and His Wife*.

Jdg 19:29 And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Israel.

1Sa 11:7 And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the LORD fell on the people, and they came out with one consent.

Ralph Woodrow, *Babylon Mystery Religion*, p. 9.

Enoch describes one who can only be the central figure of all creation under the Most High God as The Son of Man. Enoch writes,

And there I saw One who had a head of days, And His head was white like wool, And with Him was another being whose countenance had the appearance of a man, And his face was full of graciousness, like one of the holy angels.

And I asked the angel who went with me and showed me all the hidden things, concerning that Son of Man, who he was, and whence he was, (and) why he went with the Head of Days? And he answered and said unto me:

This is the son of Man who hath righteousness, With whom dwelleth righteousness, And who revealeth all the treasures of that which is hidden, because the Lord of Spirits hath chosen him, And whose lot hath the pre-eminence before the Lord of Spirits in uprightness for ever. And this Son of Man whom thou hast seen Shall raise up the kings and the mighty from their seats, And the strong from their thrones And shall loosen the reins of the strong, And break the teeth of the sinners.

And he shall put down the kings from their thrones and kingdoms because they do not extol and praise Him, Nor humbly acknowledge whence the kingdom was bestowed upon them. And he shall put down the countenance of the strong, And shall fill them with shame. And darkness shall be their dwelling, And worms shall be their bed, And they shall have no hope of rising from their beds, because they do not extol the name of the Lord of Spirits.

And these are they who judge the stars of heaven, And raise their hands against the Most High, And tread upon the earth and dwell upon it. And all their deeds manifest unrighteousness, And their power rests upon their riches, And their faith is in the gods which they have made with their hands, And they deny the name of the Lord of Spirits, And they persecute the houses of His congregations, And the faithful who hang upon the name of the Lord of Spirits.

And in those days shall have ascended the prayer of the righteous, And the blood of the righteous from the earth before the Lord of Spirits.

In those days the holy ones who dwell above in the heavens Shall unite with one voice And supplicate and pray and praise, And give thanks and bless the name of the Lord of Spirits On behalf of the blood of the righteous which has been shed, And that the prayer of the

righteous may not be in vain before the Lord of Spirits, That judgment may be done unto them, And that they may not have to suffer for ever.

In those days I saw the Head of Days when He seated himself upon the throne of His glory, And the books of the living were opened before Him: And all His host which is in heaven above and His counselors stood before Him, And the hearts of the holy were filled with joy; Because the number of the righteous had been offered, And the prayer of the righteous had been heard, And the blood of the righteous been required before the Lord of Spirits.

And in that place I saw the fountain of righteousness which was inexhaustible:

And around it were many fountains of wisdom:

And all the thirsty drank of them, And were filled with wisdom, And their dwellings were with the righteous and holy and elect. And at that hour that Son of Man was named In the presence of the Lord of Spirits, And his name before the Head of Days. Yea, before the sun and the signs were created, before the stars of the heaven were made, His name was named before the Lord of Spirits. He shall be a staff to the righteous whereon to stay themselves and not fall, And he shall be the light of the Gentiles, And the hope of those who are troubled of heart.

All who dwell on earth shall fall down and worship before him, And will praise and bless and celebrate with song the Lord of Spirits. And for this reason hath he been chosen and hidden before Him, before the creation of the world and for evermore. And the wisdom of the Lord of Spirits hath revealed him to the holy and righteous; For he hath preserved the lot of the righteous, Because they have hated and despised this world of unrighteousness, And have hated all its works and ways in the name of the Lord of Spirits: For in his name they are saved,

(This is an interesting point in this early writing. Now we can see how being called by His name was later accomplished at Mt. Sinai.)

And according to his good pleasure hath it been in regard to their life. In these days downcast in countenance shall the kings of the earth have become, And the strong who possess the land because of the works of their hands, For on the day of their anguish and affliction they shall not (be able to) save themselves. And I will give them over into the hands of Mine elect: As straw in the fire so shall they burn before the face of the holy: As lead in the water shall they sink before the face of the righteous, And no trace of them shall any more be found. And on the day of their affliction there shall be rest on the earth, And before them they shall fall and not rise again: And

there shall be no one to take them with his hands and raise them: For they have denied the Lord of Spirits and His Anointed.

The name of the Lord of Spirits be blessed. For wisdom is poured out like water, And glory faileth not before him for evermore. For he is mighty in all the secrets of righteousness, And unrighteousness shall disappear as a shadow, And have no continuance; Because the Elect One standeth before the Lord of Spirits, And his glory is for ever and ever, And his might unto all generations.

*And in him dwells the spirit of wisdom,
And the spirit which gives insight, And the spirit of understanding and of might, And the spirit of those who have fallen asleep in righteousness.*

And he shall judge the secret things, And none shall be able to utter a lying word before him; For he is the Elect One before the Lord of Spirits according to His good pleasure.

And in those days a change shall take place for the holy and elect, And the light of days shall abide upon them, And glory and honor shall turn to the holy, On the day of affliction on which evil shall have been treasured up against the sinners.

And the righteous shall be victorious in the name of the Lord of Spirits: And He will cause the others to witness (this) That they may repent And forgo the works of their hands. They shall have no honor through the name of the Lord of Spirits, Yet through His name shall they be saved, And the Lord of Spirits will have compassion on them, For His compassion is great. And He is righteous also in His judgment, And in the presence of His glory unrighteousness also shall not maintain itself: At His judgment the unrepentant shall perish before Him.

And from hence forth I will have no mercy on them, saith the Lord of Spirits.

*And in those days shall the earth also give back that which has been entrusted to it,
And Sheol also shall give back that which it has received, And hell shall give back that which it owes. For in those days the Elect One shall arise, And he shall choose the righteous and holy from among them: For the day has drawn nigh that they should be saved. And the Elect One shall in those days sit on My throne, And his mouth shall pour forth all the secrets of wisdom and counsel: For the Lord of Spirits hath given (them) to him and hath glorified him. And in those days shall the mountains leap like rams, And the hills also shall skip like lambs satisfied with milk, And the faces of all the angels in heaven shall be lighted up with joy. And the earth shall rejoice, And the righteous shall dwell upon it, And the elect shall walk thereon.*

It's easy to see most of the prophets and disciples read and paraphrased Enoch over the centuries and the Bible would not be the same without it. Many thousand years later, the disciple John said similar things about Our Lord.

Joh 1:1 – 1:14, In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. (the baptist) The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Alexander Hislop, *The Two Babylons*, Sub-Section V. The Deification of the Child, p. 57.

Gen 11:9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

Ralph Woodrow, *Babylon Mystery Religion*, p 9.

The real religion of the disciples was replaced by the religion of the Romans during the Bar Chocheba rebellion, circa 150 A.D.

A Hebrew Hooligan named Bar Chocheba, meaning, 'son of a star', mislead a large group of followers because of his name. Afterward, they called him 'son of liar'. He led them against the Romans in the name of Jews, thinking he was still a Jew. The effect was the destruction of Jerusalem with thousands of Men, Women and Children slain and piled in heaps.

The worst effect was the killing of the fifteen Bishops of the Jewish churches in Jerusalem; James, Our Lord's half brother, Simeon, Justus, Zacchaeus, Tobias, Benjamin, John, Matthias, Phillip, Seneca, Justus, Levi, Ephres, Joseph and Judas, who were all Jews.

Josephus tells the story witnessed by one, Pella, who said the ancient inhabitants had completely perished and were replaced with foreigners. They said, the Church, too, was now completely composed of Gentiles.

After killing all the inhabitants, they changed the name of the city to, Aelia Capitolina, after the emperor, Aelius Hadrian.

Eph 5:27 And might take it for himself, a church full of glory, not having one mark or fold or any such thing; but that it might be holy and complete.

Rev 19:7 Let us be glad with delight, and let us give glory to him: because the time is come for the Lamb to be married, and his wife has made herself ready.

Rev 19:8 And to her it was given to be clothed in delicate linen, clean and shining: for the clean linen is the righteousness of the saints.

Ralph Woodrow, *Babylon Mystery Religion*, p 7.

[←32]

...a "GOLDEN CUP IN HER HAND" (Rev 17:4), "making all nations
DRUNK with the wine of her fornication" (Rev 17:2;18:3)

The Fall of Babylon

- Rev 18:1 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.
- Rev 18:2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.
- Rev 18:3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.
- Rev 18:4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.
- Rev 18:5 For her sins have reached unto heaven, and God hath remembered her iniquities.
- Rev 18:6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.
- Rev 18:7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.
- Rev 18:8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.
- Rev 18:9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,
- Rev 18:10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.
- Rev 18:11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:
- Rev 18:12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,
- Rev 18:13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.
- Rev 18:14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.
- Rev 18:15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

Rev 18:16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

Rev 18:17 For in one hour so great riches is come to nought. And every ship master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

Rev 18:18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

Rev 18:19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

Rev 18:20 Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

Rev 18:21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

Rev 18:22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

Rev 18:23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

Rev 18:24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

Rev 19:1 And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God:

Rev 19:2 For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

Rev 19:3 And again they said, Alleluia. And her smoke rose up for ever and ever.

Act 1:6 When they therefore were come together, they asked of him, saying,
Lord, wilt thou at this time restore again the kingdom to Israel?

Act 1:7 And he said unto them, It is not for you to know the times or the
seasons, which the Father hath put in his own power.

Act 1:8 But ye shall receive power, after that the Holy Ghost is come upon
you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea,
and in Samaria, and unto the uttermost part of the earth.

Act 1:9 And when he had spoken these things, while they beheld, he was
taken up; and a cloud received him out of their sight.

Act 1:10 And while they looked steadfastly toward heaven as he went up,
behold, two men stood by them in white apparel;

Act 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into
heaven? this same Jesus, which is taken up from you into heaven, shall so
come in like manner as ye have seen him go into heaven.

Jer 10:2 Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

Jer 10:3 For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe.

Jer 10:4 They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

Jer 10:5 They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good.

Christmas

Tertullian, even in his day, about the year 230, bitterly lamenting the inconsistency of the disciples of Christ in this respect, and contrasting it with the strict fidelity of the Pagans to their own superstition. "By us," says he, "who are strangers to Sabbaths, and new moons, and

festivals, once acceptable to God, the Saturnalia, the feasts of January, the Brumalia, and Matronalia, are now frequented; gifts are carried to and fro, new year's day presents are made with din, and sports and banquets are celebrated with uproar; oh, how much more faithful are the heathen to their religion, who take special care to adopt no solemnity from the Christians." Upright men strive to stem the tide, but in spite of all their efforts, the apostasy went on, till the Church, with the exception of a small remnant, was submerged under Pagan superstition. That Christmas was originally a Pagan festival, is beyond all doubt. The time of the year, and the ceremonies with which it is still celebrated, prove its origin. In Egypt, the son of Isis, the Egyptian title for the queen of heaven, was born at this very time, "about the time of the winter solstice." The very name by which Christmas is popularly known among ourselves--Yule-day --proves at once its Pagan and Babylonian origin. "Yule" is the Chaldean name for an "infant" or "little child"; and as the 25th of December was called by our Pagan Anglo-Saxon ancestors, "Yule-day," or the "Child's day," and the night that preceded it, "Mother-night," long before they came in contact with Christianity, that sufficiently proves its real character.

Ralph Woodrow, *Babylon Mystery Religion*, pp 142-148.

Easter

From where, then, did Easter observance come? Did the early Christians dye Easter eggs? Did Peter or Paul ever conduct an Easter sunrise service? The answers are, of course, obvious. The word “Easter” appears once in the King James Version: “...intending after Easter to bring him forth to the people”(Acts 12:4). The word translated “Easter” here is pascha which is—as ALL scholars know—the Greek word for passover and has no connection with the English “Easter.” It is well-known that “Easter” is not a Christian expression—not in its original meaning. The word comes from the name of a pagan goddess—the goddess of the rising light of day and spring. “Easter” is but a more modern form of Estre, Ostera, Astarte, or Ishtar, the latter, according to Hislop, being pronounced as we pronounce “Easter” today.⁷

Lake the word “Easter”, many of our customs at this season had their beginnings among non-Christian religions. Easter eggs, for example, are colored, hid, hunted, and eaten—a custom done innocently today and often linked with a time of fun and frolic for children. But this custom did not originate in Christianity. The egg was, however, a sacred symbol among the Babylonians who believed an old fable about an

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egg of wondrous size which fell from heaven into the Euphrates River. From this marvellous egg—according to the ancient myth—the goddess Astarte (Easter) was hatched. The egg came to symbolize the goddess Easter.

The ancient Druids bore an egg as the sacred emblem of their idolatrous order, The procession of Ceres in Rome was preceded by an egg.¹⁰ In the mysteries of Bacchus an egg was consecrated. China used dyed or colored eggs in sacred festivals. In Japan, an ancient custom was to make the sacred egg a brazen color* In northern Europe, in pagan times, eggs were colored and used as symbols of the goddess of spring. The illustration given below shows two ways the pagans represented their sacred eggs. On the left is the Egg of Heliopolis; on the right, the Typhon's Egg. Among the Egyptians, the egg was associated with the sun—the “golden egg.¹¹ Their dyed eggs were used as sacred offerings at the Easter season.¹²

Says The Encyclopedia Britannic, “The egg as a symbol of fertility and of renewed life goes back to the ancient Egyptians and Persians, who had also the custom of coloring and eating eggs during their spring festival.”¹³ How then, did this custom come to be associated with Christianity? Apparently some sought to Christianize the egg by suggesting that as the

chick comes out of the egg, so Christ came out of the tomb. Pope Paul V (1605-1621) even appointed a prayer in this connection: "Bless, O Lord, we beseech thee, this thy creature of eggs, that it may become wholesome sustenance unto thy servants, eating it in remembrance of our Lord Jesus Christ."14

The following quotations from The Catholic Encyclopedia are significant.

"Because the use of eggs was forbidden during Lent, they were brought to the table of Easter Day, colored red to symbolize the Easter joy..The custom may have its origin in paganism, for a great many pagan customs celebrating the return of spring, gravitated to Easter"! Such was the case with a custom that was popular in Europe. "The Easter Fire is lit on the top of mountains from new fire, drawn from wood by friction; this is a custom of pagan origin in vogue all over Europe, signifying the victory of spring over winter. The bishops issued severe edicts against the sacrilegious Easter fires, but did not succeed in abolishing them everywhere." So what happened? Notice this carefully! "The Church adopted the observance into the Easter ceremonies, referring it to the fiery column in the desert and to the resurrection of Christ"! Were pagan customs mixed into the Romish church and given the appearance of Christianity? It is not necessary to take my word for it, in numerous places The Catholic Encyclopedia comes right out and says so. Finally, one more quote concerns the Easter Rabbit: "The rabbit is a pagan symbol and has always been an emblem of fertility."15

"Like the Easter egg, the Easter hare", says the Encyclopedia Britannica

"came to Christianity from antiquity. The hare is associated with the moon in the legends of ancient Egypt and other peoples...Through the fact that the Egyptian word for hare, *umt* means also the hare came to be associated with the idea of periodicity, both lunar and human, and with the beginning of new life in both the young man and young woman, and so a symbol of fertility and of the renewal of life. As such, the hare became linked with Easter... eggs.1, Thus both the Easter rabbit and Easter eggs were symbols of sexual significance,

145 Symbols of fertility.

At the Easter season it is not uncommon for Christians to attend sunrise services. It is assumed that such honor Christ because he rose from the dead on Easter Sunday morning just as the sun was coming up. But the resurrection did not actually occur at sunrise, for it was yet DARK when Mary Magdalene came to the tomb and it was already empty I On the other hand, there was a type of sunrise service that was a part of ancient sun worship. We do not mean to imply, of course, that Christian people today worship the sun in their Easter sunrise services. Nor do we say that those who bow before the monstrance sun-image with its round sun shaped host

are worshipping the sun. But such practices, being without scriptural example, do indicate that mixtures have been made.

In the time of Ezekiel, even people who had known the true God, fell into sun worship and made it a part of their worship, “And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the EAST; and they worshiped the sun toward the EAST” (Ezekiel 8:16), The fact that they worshiped the sun toward the east shows it was a sunrise service. The next verse says: “...and, lo, they put the branch to their nose,” Fausset, says this “alludes to the idolatrous usage of holding up a branch of tamarisk to the nose at daybreak whilst they sang hymns to the rising sun.”¹⁶

It was also to the east that the prophets of Baal looked in the days of Elijah. Baal was the sun-god, and so god of fire. When Elijah challenged the prophets of Baal with the words, “The God that answers by FIRE, let him be God”, he was meeting Baal worship on its own grounds. What time of day was it when these prophets of Baal started calling on him? It was as Baal—the sun—made his first appearance over the eastern horizon. It was at “morning” 1 Kings 18:26), that is, at dawn,¹⁷

Rites connected with the dawning sun--in one form or another--have been known among many ancient nations. The Sphinx in Egypt was located so as to face the east. From Mount Fujiyama, Japan, prayers are made to the rising sun. “The pilgrims pray to their rising sun while climbing the

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mountain sides sometimes one may see several hundreds of Shinto pilgrims in their white robes turning out from their shelters, and joining their chants to the rising sun,”¹⁸ The pagan Mythrists of Rome met together at dawn in honor of the sun-god.

The goddess of spring, from whose name our word “Easter” comes, was associated with the sun rising in the east—even as the very word “East-er” would seem to imply. Thus the dawn of the sun in the east, the name Easter, and the spring season are all connected.

According to the old legends, after Tammuz was slain, he descended into the underworld. Rut through the weeping of his “mother”, Ishtar (Easter), he was mystically revived in spring. “The resurrection of Tammuz through Ishtar's grief was dramatically represented annually in order to insure the success of the crops and the fertility of the people. Each year men and women had to grieve with Ishtar over the death of Tammuz and celebrate the god's return in order to win anew her favor and her benefits!”¹⁹ When the new vegetation began to come forth, those ancient people believed their “savior” had come from the underworld, had ended winter, and

caused spring to begin.²⁰ Even the Israelites adopted the doctrines and rites of the annual pagan spring festival, for Ezekiel speaks of “women weeping for Tammuz” (Ezekiel 8:14).

As Christians we believe that Jesus Christ rose from the dead in reality^not merely in nature or the new vegetation of spring. Because his resurrection was in the spring of the year, it was not too difficult for the church of the fourth century (now having departed from the original faith in a number of ways) to merge the pagan spring festival into Christianity. In speaking of this merger, the Encyclopedia Britannica says, “Christianity...incorporated in its celebration of the great Christian feast day many of the heathen rites and customs of the spring festival”!²¹

Legend has it that Tammuz was killed by a wild boar when he was forty years old. Hislop points out that forty days—a day for each year Tammuz had lived on earth—were set aside to “weep for Tammuz.” In olden times these forty days were observed with weeping, fasting, and self-chastisement—to gain anew his favor—so he would come forth from the underworld and cause spring to begin. This observance was

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not only known at Babylon, but also among the Phoenicians, Egyptians, Mexicans, and, for a time, even among the Israelites. “Among the pagans”, says Hist op, “this Lent seems to have been an indispensable preliminary to the great annual festival in commemoration of the death and resurrection of Tammuz.”²²

Having adopted other belief about the spring festival into the church, it was only another step in the development to also adopt the old “fast” that preceded the festival. The Catholic Encyclopedia very honestly points out that “writers in the fourth century were prone to describe many practices (e.g. the Lenten fast of forty days) as of Apostolic institution which certainly had no claim to be so regarded.”²³ It was not until the sixth century that the pope officially ordered the observance of Lent, calling it a “sacred fast” during which people were to abstain from meat and a few other foods.

Catholic scholars know and recognize that there are customs within their church which were borrowed from paganism.²⁴ But they reason that many things, though originally pagan, can be Christian-ized. If some pagan tribe observed forty days in honor of a pagan god, why should we not do the same, only in honor of Christ? Though pagans worshiped the sun toward the east, could we not have sunrise services to honor the resurrection of Christ, even though this was not the time of day he arose? Even though the egg was used by pagans, can’t we continue its use and pretend it symbolizes the large rock that was in front of the tomb? In other words,

why not adopt all kinds of popular customs, only instead of using them to honor pagan gods, as the heathen did, use them to honor Christ? It all sounds very logical, yet a much safer guideline is found in the Bible itself: "Deu 12:29 When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land; Deu 12:30, "Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

Deu 12:31 Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.

Deu 12:32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it."

Halloween

Halloween, contraction of All Hallows' Eve, a holiday observed on October 31, the evening before All Saints' (or All Hallows') Day. The celebration marks the day before the Western Christian feast of All Saints and initiates the season of All-hallow-tide, which lasts three days and concludes with All Souls' Day. In much of Europe and most of North America, observance of Halloween is largely nonreligious. Halloween had its origins in the festival of 'Samhain' among the Celts of ancient Britain and Ireland. On the day corresponding to November 1 on contemporary calendars, the new year was believed to begin. That date was considered the beginning of the winter period, the date on which the herds were returned from pasture and land tenures were renewed. During the 'Samhain' festival the souls of those who had died were believed to return to visit their homes, and those who had died during the year were believed to journey to the other-world. People set bonfires on hilltops for relighting their hearth fires for the winter and to frighten away evil spirits, and they sometimes wore masks and other disguises to avoid being recognized by the ghosts thought to be present. It was in those ways that beings such as witches, hobgoblins, fairies, and demons came to be associated with the day. The period was also thought to be favorable for divination on matters such as marriage, health, and death. When the Romans conquered the Celts in the 1st century CE, they added their own festivals of 'Feralia', commemorating the passing of the dead, and of Pomona, the goddess of the harvest.

Ralph Woodrow, *Babylon Mystery Religion*, pp 146-147

Lent

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Deu 12:32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

Eusebius of Caesarea,

lived around 300 A.D. and had access to many documents we do not.

Among others, he would have read Mantheo's, Scripture.

(Probably missing because it contains too much reference to the book of Enoch, which would bring much continuity to history)

We can believe what Eusebius said about the mysteries descended from Babylon because he witnessed it in person. He saw the church of Rome in all it's splendor and what was being done in the homes of the people in those days.

BOOK II

The theology of the Phoenicians (Canaanites) is of the character described above, and the word of salvation teaches us in the gospel to escape from it without looking back, and earnestly to seek the remedy for this madness of the ancients.

Now it must be manifest that these are not fables and poetic fictions containing some theory concealed in covert meanings, but true testimonies, as they would say themselves, of ancient and wise theologians, comprising records of earlier date than all poets and historians, and deriving the credibility of their statements from the names and history of the gods prevailing to the present day in the cities and villages of Phoenicia, and from the mysteries celebrated among the inhabitants of each. This must be manifest, I say, from the confession both of the other historians and especially of their reputed theologians; for they hereby testified that the ancients who first composed the account of the gods did not refer at all to figurative descriptions of physical phenomena, nor make allegories of the myths concerning the gods, but preserved the histories in their literal form. For this was shown by the words already quoted of the authors whom I have mentioned; so that there is no longer need to search up forced physical explanations, since the proof which the facts bring with them of themselves is quite clear.

Such, then, is the theology of the Phoenicians. But it is time to pass on and review that of the Egyptians also. In order to observe

carefully and understand exactly whether our revolt from them is not well judged and reasonable, and whether it has not been successful upon the sole evidence of the gospel first of all among the Egyptians themselves, and then among those also who are of like mind with them.

Now the whole Egyptian history has been translated at large into the language of the Greeks, and especially the part concerning their theology, by Manetho the Egyptian, both in the Sacred Book written by him, and in other of his works. Moreover, Diodorus, whom we mentioned before, collected his narratives from many sources, and described the customs of the several nations with the utmost possible accuracy: and being an eminent man, who had won no small reputation for learning among all lovers of literature, and had made a collection of all ancient history, and connected the earliest with the subsequent events, he adopted the theology of the Egyptians as the commencement of his whole treatise.

(No doubt he sacrificed the Truth to keep his head)

I think it better, therefore, to draw the representation of the subject before us from that treatise, as his writings are likely to be better known to the Greeks. This, then, is what he narrates word for word:

(One reason I trouble the innocent mind of the reader with the following vain and ridiculous philosophy, is to demonstrate how close it comes to some things we see in our present-day society).

(Secondly, it is noteworthy that even these Roman Christians of the first century could not tolerate the things that went on around them, some of which, resemble things happening today. But, same as in those days, only Jews are willing to die to avoid it).

New Year

In ancient Rome, the new year initially began on March 15 (the so-called ides of March), because at that time consuls (the most important state officials) took their office. Based on their term of office, the passing years were counted. That day has also celebrated the festival of Anna Perenna – the Old Italian goddess of the New Year – which marked the beginning of spring. In order to celebrate this day, people went down to a valley near Rome (today's piazza Euclide), where they celebrated and drank from the holy spring. Moreover, it was believed that if a woman made love in the valley for the first time, it would be a good omen for the future.

In 153 BCE – for reasons not entirely clear – there was a change and consuls were appointed from that day on January 1. However, it thanks to Julius Caesar and his calendar reform, in 46 BCE, 1 January was established as the first day of the new year. From this moment, this day became a New Year's holiday, in Italy and in all provinces of the empire.

After how Gaius Julius Caesar reformed the calendar in 46 BCE and was then murdered, the Senate voted to poverty him on January 1, 42E BCE in honor of his life and his new rational calendar.

The New Year in ancient Rome was called *Calendae Ianuariae*. The name of this event is due to the fact that the Romans called the first day of the month *calendae*. The name of the month (*Ianuarius*) is derived from the ancient Roman god of all beginnings with two faces –Janus. His character was symbolic – he had one face toward the

previous year; and the other towards new. In this regard, it was Janus who was the most important deity of the day and each Roman should make his first sacrifice to him. This guaranteed a good start to the year.

The New Year in Rome was greeted very solemnly and cheerfully as *laeta dies*. The Romans believed that if they spent the first day of the new year happily, so would it be the whole year. Therefore, they tried to spend the day as pleasant as possible. People wished happiness through a kiss and a handshake. Sweet gifts (e.g. honey, dates, figs) were also given and eaten, believing that thanks to this all the days of the year will be equally sweet. Importantly, the gifts were initially rather modest and symbolic, such as twigs or laurel leaves. In the form of a gift, money was also given (a modest ace was a great gift, because one side of the coin had the image of Janus) or various valuable items, sometimes even with an inscription. Such a custom was not only in the lower social strata. Officials offered gifts to

their subordinates, students to teachers and the poor to caregivers. The emperors accepted the gifts on certain days and they also reciprocated themselves. The gifts were called strenas.

For the new year, the door of the house was decorated with green branches, and in the evening with lamps. In the evening, great feasts were organized, to which many friends were invited. They played dice, and clusters of jugglers and jesters wandered around the house and were extorting money. The streets, in turn, were loudly playing and singing, and the taverns were full of drunk and joyful Romans.

The Brumalia (Latin: Brumalia [bru:'ma:lɪ.a]) were a winter solstice festival celebrated in the eastern part of the Roman Empire. In Rome there had been the minor holiday of Bruma on November 24, which turned into large scale end of the year festivities in Constantinople and Christianity. The festival included night-time feasting, drinking, and merriment. During this time, prophetic indications were taken as predictions for the remainder of the winter. Despite the 6th century emperor Justinian's official repression of paganism, the holiday was celebrated at least until the 11th century, as recorded by Christopher of Mytilene. No references exist after the 1204 sacking of the capital by the Fourth Crusade.

In ancient Roman religion, the Matronalia (or Matronales Ferae), was a festival celebrating Juno Lucina, the goddess of childbirth ("Juno who brings children into the light"), and of motherhood (mater is "mother" in Latin) and women in general. In the original Roman calendar traditionally thought to have been established by Romulus, it was the first day of the year. As the first day of March (Martius), the month of Mars, it was also the Ferae Martis Matronalia

Also called Matronales

Ferae, Observed by Ancients Romans Type Historical Roman Observances

Women received gifts from their husbands and daughters

Men offered prayers for their wives

Women prepared meals for slaves, who were given the day off work, Date
March 1

The date of the festival was associated with the dedication of a temple to Juno Lucina on the Esquiline Hill circa 268 BCE, and possibly also a commemoration of the peace between the Romans and the Sabines. On the day, women would participate in rituals at the temple, although the details have not been preserved other than the observation that they wore their hair loose (when Roman decorum otherwise required them to wear it up), and were not allowed to wear belts or to knot their clothing in any place.

At home, women received gifts from their husbands and daughters, and Roman husbands were expected to offer prayers for their wives. Women were also expected to prepare a meal for the household slaves (who were given the day off work), as Roman men did at the Saturnalia.

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Tertullian, even in his day, about the year 230, bitterly lamenting the inconsistency of the disciples of Christ in this respect, and contrasting it with the strict fidelity of the Pagans to their own superstition. "By us," says he, "who are strangers to Sabbaths, and new moons, and

festivals, once acceptable to God, the Saturnalia, the feasts of January, the Brumalia, and Matronalia, are now frequented; gifts are carried to and fro, new year's day presents are made with din, and sports and banquets are celebrated with uproar; oh, how much more faithful are the heathen to their religion, who take special care to adopt no solemnity from the Christians.

Rev 2:9 I know thy works, and tribulation, and poverty, (but thou art rich) and
I know the blasphemy of them which say they are Jews, and are not, but
are the synagogue of Satan.

Rev 3:9 Behold, I will make them of the synagogue of Satan, which say they
are Jews, and are not, but do lie; behold, I will make them to come and
worship before thy feet, and to know that I have loved thee.

Rom 2:28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

Rom 2:29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

[←47]

Mat_21:43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

[←48]

Joh_4:23 But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

[←49]

Mat 21:43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

[←50]

1 Exo_14:13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

Act 13:6 And when they had gone through the isle unto Paphos, they found a certain wise man, a false prophet, a Jew, whose name was Barjesus,

Act 13:7 who was with the proconsul, Sergius Paulus, a prudent man, who called for Barnabas and Saul and desired to hear the word of God.

Act 13:8 But Elymas the wise man (for so is his name by interpretation) withstood them, seeking to turn away the proconsul from the faith.

Act 13:9 Then Saul (who also is Paul), filled with the Holy Spirit, set his eyes on him

Act 13:10 and said, O full of all deception and all licentiousness, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

Act 13:11 And now, behold, the hand of the Lord is against thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness, and he went about seeking some to lead him by the hand.

Act 13:12 Then the proconsul, when he saw what was done, believed, being astonished at the doctrine of the Lord.

Thayer's Greek Lexicon, 1a) the name given by the Babylonians (Chaldeans), Medes, Persians, and others, to the wise men, teachers, priests, physicians, astrologers, seers, interpreters of dreams, augers, soothsayers, sorcerers etc.

2 Act 9:11 And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prays,

Deu 4:2 Ye shall not add unto the word which I command you, neither shall ye diminish anything from it, that ye may keep the commandments of the LORD your God which I command you.

Feasts of the Lord

Lev 23:1 And the LORD spoke unto Moses, saying,

Lev 23:2 Speak unto the sons of Israel and say unto them, The feasts of the LORD, unto which ye shall make a general convocation of all the people, these shall be my feasts.

The Sabbath

Lev 23:3 Six days shall work be done, but the seventh day shall be a sabbath of rest, a holy convocation; ye shall do no work therein; it is the sabbath of the LORD in all your dwellings.

The Passover

Lev 23:4 These are the feasts of the LORD, the holy convocations, which ye shall proclaim in their appointed times.

Lev 23:5 On the fourteenth of the first month between the two evenings is the Lord's passover.

Lev 23:6 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD; seven days ye must eat unleavened bread.

Lev 23:7 The first day ye shall have a holy convocation; ye shall do no servile work therein.

Lev 23:8 And ye shall offer an offering on fire unto the LORD seven days; the seventh day shall be a holy convocation; ye shall do no servile work therein.

The Feast of Firstfruits

Lev 23:9 And the LORD spoke unto Moses, saying,

Lev 23:10 Speak unto the sons of Israel and say unto them, When ye have entered into the land which I give unto you and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest;

Lev 23:11 and he shall wave the sheaf before the LORD that ye shall be accepted; on the day after the sabbath the priest shall wave it.

Lev 23:12 And ye shall offer that day when ye wave the sheaf a he lamb without blemish of the first year for a burnt offering unto the LORD.

Lev 23:13 And the present thereof shall be two-tenth deals of fine flour mingled with oil in an offering on fire unto the LORD for an acceptable aroma; and the drink offering thereof shall be of wine, the fourth part of a hin.

Lev 23:14 And ye shall eat neither bread nor parched grain nor green ears

until this same day until ye have offered the offering of your God; it shall be a statute for ever throughout your ages in all your dwellings.

The Feast of Weeks

Lev 23:15 And ye shall count unto you from the day after the sabbath, from the day that ye offered the sheaf of the wave offering; seven Sabbaths shall be complete;

Lev 23:16 unto the day after the seventh sabbath, ye shall number fifty days; then ye shall offer a new present unto the LORD.

Lev 23:17 Ye shall bring out of your habitations two wave loaves of two-tenth deals; they shall be of fine flour, they shall be baked with leaven, they are the firstfruits unto the LORD.

Lev 23:18 And ye shall offer with the bread seven lambs without blemish of the first year and one young bullock and two rams; they shall be for a burnt offering unto the LORD, with their presents and their drink offerings in an offering on fire, of a very acceptable aroma unto the LORD.

Lev 23:19 Then ye shall also sacrifice one he goat as the sin and two lambs of the first year as a sacrifice of peace.

Lev 23:20 And the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD, with the two lambs; they shall be holiness of the LORD for the priest.

Lev 23:21 And ye shall be summoned on that same day; it shall be a holy convocation unto you; ye shall do no servile work: a perpetual statute in all your dwellings throughout your ages.

Lev 23:22 And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest; thou shalt leave them for the poor and for the stranger. I AM your God.

The Feast of Trumpets

Lev 23:23 And the LORD spoke unto Moses, saying,

Lev 23:24 Speak unto the sons of Israel, saying, In the seventh month in the first day of the month, ye shall have a rest, an alarm for a reminder, and a holy convocation.

Lev 23:25 Ye shall do no servile work therein; but ye shall offer an offering on fire unto the LORD.

The Day of Atonement

Lev 23:26 And the LORD spoke unto Moses, saying,

Lev 23:27 But the tenth day of this seventh month shall be the day of reconciliations; it shall be a holy convocation unto you; and ye shall afflict

your souls and offer an offering made on fire unto the LORD.
 Lev 23:28 And ye shall do no work in this same day; for it is a day of reconciliations, to reconcile you before the LORD your God.
 Lev 23:29 For every person that shall not afflict themselves in that same day, shall be cut off from among his people.
 Lev 23:30 And any person that does any work in that same day, the same person will I destroy from among his people.
 Lev 23:31 Ye shall do no manner of work; it shall be a perpetual statute throughout your ages in all your dwellings.
 Lev 23:32 It shall be unto you a sabbath of Sabbaths, and ye shall afflict your souls, beginning in the ninth day of the month in the evening, from evening unto evening, shall ye rest on your sabbath.

The Feast of Booths

Lev 23:33 And the LORD spoke unto Moses, saying,
 Lev 23:34 Speak unto the sons of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles unto the LORD for seven days.
 Lev 23:35 The first day shall be a holy convocation: ye shall do no servile work therein.
 Lev 23:36 Seven days ye shall offer an offering on fire unto the LORD; the eighth day ye shall have a holy convocation and offer an offering on fire unto the LORD; it is a feast; and ye shall do no servile work therein.
 Lev 23:37 These are the feasts of the LORD, unto which ye shall be summoned: holy convocations to offer an offering on fire unto the LORD, a burnt offering and a present, a sacrifice and drink offerings, every thing in its proper time;
 Lev 23:38 in addition the Sabbaths of the LORD and in addition to your gifts and in addition to all your vows, and in addition to all your freewill offerings, which ye shall give unto the LORD.
 Lev 23:39 But in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days; the first day shall be a sabbath, and on the eighth day shall also be a sabbath.
 Lev 23:40 And on the first day ye shall take branches with fruit of a beautiful tree, palm branches and the boughs of thick trees and willows of the brook; and ye shall rejoice before the LORD your God seven days.
 Lev 23:41 And ye shall keep this feast unto the LORD for seven days each year. It shall be a perpetual statute for your ages; ye shall celebrate it in the seventh month.
 Lev 23:42 Ye shall dwell in tabernacles seven days; all that are natural of Israel shall dwell in booths,
 Lev 23:43 that your descendants may know that I made the sons of Israel to

dwell in tabernacles when I brought them out of the land of Egypt. I AM
 your God.

Lev 23:44 Thus Moses declared unto the sons of Israel the feasts of the
 LORD.

For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea. *Exo_15:19*

And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. *Exo_14:28*

THE BOOK OF ENOCH

From-The Apocrypha and Pseudepigrapha of the
Old Testament

R.H. Charles

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Section I. Chapters I-XXXVI

The words of the blessing of Enoch, wherewith he blessed the elect and righteous, who will be living in the day of tribulation, when all the wicked and godless are to be removed. And he took up his parable and said -Enoch a righteous man, whose eyes were opened by God, saw the vision of the Holy One in the heavens, which the angels showed me, and from them I heard everything, and from them I understood as I saw, but not for this generation, but for a remote one which is for to come. Concerning the elect I said, and took up my parable concerning them:

The Holy Great One will come forth from His dwelling,
And the eternal God will tread upon the earth, (even) on Mount Sinai,
And appear from His camp
And appear in the strength of His might from the heaven of heavens.
And all shall be smitten with fear
And the Watchers shall quake,
And great fear and trembling shall seize them unto the ends of the earth.
And the high mountains shall be shaken,
And the high hills shall be made low,
And shall melt like wax before the flame
And the earth shall be wholly rent in sunder,
And all that is upon the earth shall perish,
And there shall be a judgement upon all (men).
But with the righteous He will make peace.
And will protect the elect,
And mercy shall be upon them.
And they shall all belong to God,
And they shall be prospered,
And they shall all be blessed.
And He will help them all,
And light shall appear unto them,
And He will make peace with them'.
And behold! He cometh with ten thousands of His holy ones
To execute judgement upon all,
And to destroy all the ungodly:
And to convict all flesh

Of all the works of their ungodliness which they have ungodly committed,
And of all the hard things which ungodly sinners have spoken against Him.
Observe ye everything that takes place in the heaven, how they do not change
their orbits, and the luminaries which are in the heaven, how they all rise and
set in order each in its season, and transgress not against their appointed order.
Behold ye the earth, and give heed to the things which take place upon it from
first to last, how steadfast they are, how none of the things upon earth change,
but all the works of God appear to you. Behold the summer and the winter,
how the whole earth is filled with water, and clouds and dew and rain lie upon
it.

Observe and see how (in the winter) all the trees seem as though they had
withered and shed all their leaves, except fourteen trees, which do not lose
their foliage but retain the old foliage from two to three years till the new
comes.

And again, observe ye the days of summer how the sun is above the earth over
against it. And you seek shade and shelter by reason of the heat of the sun,
and the earth also burns with growing heat, and so you cannot tread on the
earth, or on a rock by reason of its heat.

Observe ye how the trees cover themselves with green leaves and bear fruit:
wherefore give ye heed and know with regard to all His works, and recognize
how He that liveth for ever hath made them so. And all His works go on thus
from year to year for ever, and all the tasks which they accomplish for Him,
and their tasks change not, but according as God hath ordained so is it done.
And behold how the sea and the rivers in like manner accomplish and change
not their tasks from His commandments’.

But ye -ye have not been steadfast, nor done the commandments of the Lord,
But ye have turned away and spoken proud and hard words
With your impure mouths against His greatness.

Oh, ye hard-hearted, ye shall find no peace.

Therefore shall ye execrate your days,

And the years of your life shall perish,

And the years of your destruction shall be multiplied in eternal execration,

And ye shall find no mercy.

a In those days ye shall make your names an eternal execration unto all the
righteous,

b And by you shall all who curse, curse,

And all the sinners and godless shall imprecate by you,

c And for you the godless there shall be a curse.

d And all the . . . shall rejoice,

e And there shall be forgiveness of sins,

f And every mercy and peace and forbearance:

g There shall be salvation unto them, a goodly light.

I And for all of you sinners there shall be no salvation,

j But on you all shall abide a curse.

a But for the elect there shall be light and joy and peace,

b And they shall inherit the earth.

And then there shall be bestowed upon the elect wisdom,

And they shall all live and never again sin,

Either through ungodliness or through pride:

But they who are wise shall be humble.

And they shall not again transgress,

Nor shall they sin all the days of their life,

Nor shall they die of (the divine) anger or wrath,

But they shall complete the number of the days of their life.

And their lives shall be increased in peace,

And the years of their joy shall be multiplied,

In eternal gladness and peace,

All the days of their life.

And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. And the angels, the children of the heaven, saw and lusted after them, and said to one another:

‘Come, let us choose us wives from among the children of men and beget us children.’ And Semjaza, who was their leader, said unto them: ‘I fear ye will

not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.’ And they all answered him and said: ‘Let us all swear an oath, and

all bind ourselves by mutual imprecations not to abandon this plan but to do this thing.’ Then sware they all together and bound themselves by mutual

imprecations upon it. And they were in all two hundred; who descended in the days of Jared on the summit of Mount Hermon, and they called it Mount

Hermon, because they had sworn and bound themselves by mutual

imprecations upon it. And these are the names of their leaders: Samlazaz, their leader, Araklba, Rameel, Kokabel, Tamlel, Ramlel, Danel, Ezeqeel,

Baraqijal, Asael, Armaros, Batarel, Ananel, Zaqel, Samsapeel, Satarel, Turel,

Jomjael, Sariel. These are their chiefs of tens.

And all the others together with them took unto themselves wives, and each

chose for himself one, and they began to go in unto them and to defile

themselves with them, and they taught them charms and enchantments, and

the cutting of roots, and made them acquainted with plants. And they became

pregnant, and they bare great giants, whose height was three thousand ells:

Who consumed all the acquisitions of men. And when men could no longer

sustain them, the giants turned against them and devoured mankind. And they

began to sin against birds, and beasts, and reptiles, and fish, and to devour one another’s flesh, and drink the blood. Then the earth laid accusation against the

lawless ones.

And Azazel taught men to make swords, and knives, and shields, and

breastplates, and made known to them the metals of the earth and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all colouring tinctures. And there arose much godlessness, and they committed fornication, and they were led astray, and became corrupt in all their ways. Semjaza taught enchantments, and root-cuttings, 'Armaros the resolving of enchantments, Baraqijal (taught) astrology, Kokabel the constellations, Ezeqeel the knowledge of the clouds, Araquel the signs of the earth, Shamsiel the signs of the sun, and Sariel the course of the moon. And as men perished, they cried, and their cry went up to heaven

And then Michael, Uriel, Raphael, and Gabriel looked down from heaven and saw much blood being shed upon the earth, and all lawlessness being wrought upon the earth. And they said one to another: 'The earth made without inhabitant cries the voice of their crying up to the gates of heaven. And now to you, the holy ones of heaven, the souls of men make their suit, saying, "Bring our cause before the Most High."' And they said to the Lord of the ages: 'Lord of lords, God of gods, King of kings, and God of the ages, the throne of Thy glory (standeth) unto all the generations of the ages, and Thy name holy and glorious and blessed unto all the ages! Thou hast made all things, and power over all things hast Thou: and all things are naked and open in Thy sight, and Thou seest all things, and nothing can hide itself from Thee. Thou seest what Azazel hath done, who hath taught all unrighteousness on earth and revealed the eternal secrets which were (preserved) in heaven, which men were striving to learn: And Semjaza, to whom Thou hast given authority to bear rule over his associates. And they have gone to the daughters of men upon the earth, and have slept with the women, and have defiled themselves, and revealed to them all kinds of sins. And the women have borne giants, and the whole earth has thereby been filled with blood and unrighteousness. And now, behold, the souls of those who have died are crying and making their suit to the gates of heaven, and their lamentations have ascended: and cannot cease because of the lawless deeds which are wrought on the earth. And Thou knowest all things before they come to pass, and Thou seest these things and Thou dost suffer them, and Thou dost not say to us what we are to do to them in regard to these.'

10

Then said the Most High, the Holy and Great One spake, and sent Uriel to the son of Lamech, and said to him: 'Go to Noah and tell him in my name "Hide thyself!" and reveal to him the end that is approaching: that the whole earth will be destroyed, and a deluge is about to come upon the whole earth, and will destroy all that is on it. And now instruct him that he may escape and his seed may be preserved for all the generations of the world.' And again the Lord said to Raphael: 'Bind Azazel hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dudael, and cast him

therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his face that he may , not see light. And on the day of the great judgement he shall be cast into the fire. And heal the earth which the angels have corrupted, and proclaim the healing of the earth, that they may heal the plague, and that all the children of men may not perish through all the secret things that the Watchers have disclosed and have taught their sons. And the whole earth has been corrupted through the works that were taught by Azazel: to him ascribe all sin.’ And to Gabriel said the Lord: ‘Proceed against the bastards and the reprobates, and against the children of fornication: and destroy the children of fornication and the children of the Watchers from amongst men and cause them to go forth: send them one against the other that they may destroy each other in battle: for length of days shall they not have. And no request that they (i.e. their fathers) make of thee shall be granted unto their fathers on their behalf; for they hope to live an eternal life, and that each one of them will live five hundred years.’ And the Lord said unto Michael: ‘Go, bind Semjaza and his associates who have united themselves with women so as to have defiled themselves with them in all their uncleanness. And when their sons have slain one another, and they have seen the destruction of their beloved ones, bind them fast for seventy generations in the valleys of the earth, till the day of their judgement and of their consummation, till the judgement that is for ever and ever is consummated. In those days they shall be led off to the abyss of fire: and to the torment and the prison in which they shall be confined for ever. And whosoever shall be condemned and destroyed will from thenceforth be bound together with them to the end of all generations. And destroy all the spirits of the reprobate and the children of the Watchers, because they have wronged mankind. Destroy all wrong from the face of the earth and let every evil work come to an end: and let the plant of righteousness and truth appear: and it shall prove a blessing; the works of righteousness and truth’ shall be planted in truth and joy for evermore.

And then shall all the righteous escape,
And shall live till they beget thousands of children,
And all the days of their youth and their old age
Shall they complete in peace.

And then shall the whole earth be tilled in righteousness, and shall all be planted with trees and be full of blessing. And all desirable trees shall be planted on it, and they shall plant vines on it: and the vine which they plant thereon shall yield wine in abundance, and as for all the seed which is sown thereon each measure (of it) shall bear a thousand, and each measure of olives shall yield ten presses of oil. And cleanse thou the earth from all oppression, and from all unrighteousness, and from all sin, and from all godlessness: and all the uncleanness that is wrought upon the earth destroy from off the earth. And all the children of men shall become righteous, and all nations shall offer adoration and shall praise Me, and all shall worship Me. And the earth shall

be cleansed from all defilement, and from all sin, and from all punishment, and from all torment, and I will never again send (them) upon it from generation to generation and for ever.

11

And in those days I will open the store chambers of blessing which are in the heaven, so as to send them down upon the earth over the work and labour of the children of men. And truth and peace shall be associated together throughout all the days of the world and throughout all the generations of men.'

12

Before these things Enoch was hidden, and no one of the children of men knew where he was hidden, and where he abode, and what had become of him. And his activities had to do with the Watchers, and his days were with the holy ones. And I Enoch was blessing the Lord of majesty and the King of the ages, and lo! The Watchers called me -Enoch the scribe- and said to me: 'Enoch, thou scribe of righteousness, go, declare to the Watchers of the heaven who have left the high heaven, the holy eternal place, and have defiled themselves with women, and have done as the children of earth do, and have taken unto themselves wives: "Ye have wrought great destruction on the earth: And ye shall have no peace nor forgiveness of sin: and inasmuch as they delight themselves in their children, The murder of their beloved ones shall they see, and over the destruction of their children shall they lament, and shall make supplication unto eternity, but mercy and peace shall ye not attain."'

13

And Enoch went and said: 'Azazel, thou shalt have no peace: a severe sentence has gone forth against thee to put thee in bonds: And thou shalt not have toleration nor request granted to thee, because of the unrighteousness which thou hast taught, and because of all the works of godlessness and unrighteousness and sin which thou hast shown to men.' Then I went and spoke to them all together, and they were all afraid, and fear and trembling seized them. And they besought me to draw up a petition for them that they might find forgiveness, and to read their petition in the presence of the Lord of heaven. For from thenceforward they could not speak (with Him) nor lift up their eyes to heaven for shame of their sins for which they had been condemned. Then I wrote out their petition, and the prayer in regard to their spirits and their deeds individually and in regard to their requests that they should have forgiveness and length. And I went off and sat down at the waters of Dan, in the land of Dan, to the south of the west of Hermon: I read their petition till I fell asleep. And behold a dream came to me, and visions fell down upon me, and I saw visions of chastisement, and a voice came bidding (me) I to tell it to the sons of heaven, and reprimand them. And when I awaked, I came unto them, and they were all sitting gathered together, weeping in 'Abelsjail, which is between Lebanon and Seneser, with their

faces covered. And I recounted before them all the visions which I had seen in sleep, and I began to speak the words of righteousness, and to reprimand the heavenly Watchers.

14

The book of the words of righteousness, and of the reprimand of the eternal Watchers in accordance with the command of the Holy Great One in that vision. I saw in my sleep what I will now say with a tongue of flesh and with the breath of my mouth: which the Great One has given to men to converse therewith and understand with the heart. As He has created and given to man the power of understanding the word of wisdom, so hath He created me also and given me the power of reprimanding the Watchers, the children of heaven. I wrote out your petition, and in my vision it appeared thus, that your petition will not be granted unto you throughout all the days of eternity, and that judgement has been finally passed upon you: yea (your petition) will not be granted unto you. And from henceforth you shall not ascend into heaven unto all eternity, and in bonds of the earth the decree has gone forth to bind you for all the days of the world. And (that) previously you shall have seen the destruction of your beloved sons and ye shall have no pleasure in them, but they shall fall before you by the sword. And your petition on their behalf shall not be granted, nor yet on your own: even though you weep and pray and speak all the words contained in the writing which I have written. And the vision was shown to me thus: Behold, in the vision clouds invited me and a mist summoned me, and the course of the stars and the lightnings sped and hastened me, and the winds in the vision caused me to fly and lifted me upward, and bore me into heaven. And I went in till I drew nigh to a wall which is built of crystals and surrounded by tongues of fire: and it began to affright me. And I went into the tongues of fire and drew nigh to a large house which was built of crystals: and the walls of the house were like a tessellated floor (made) of crystals, and its groundwork was of crystal. Its ceiling was like the path of the stars and the lightnings, and between them were fiery cherubim, and their heaven was (clear as) water. A flaming fire surrounded the walls, and its portals blazed with fire. And I entered into that house, and it was hot as fire and cold as ice: there were no delights of life therein: fear covered me, and trembling got hold upon me. And as I quaked and trembled, I fell upon my face. And I beheld a vision, And lo! there was a second house, greater than the former, and the entire portal stood open before me, and it was built of flames of fire. And in every respect it so excelled in splendour and magnificence and extent that I cannot describe to you its splendour and its extent. And its floor was of fire, and above it were lightnings and the path of the stars, and its ceiling also was flaming fire. And I looked and saw therein a lofty throne: its appearance was as crystal, and the wheels thereof as the shining sun, and there was the vision of cherubim. And from underneath the throne came streams of flaming fire so that I could not look thereon. And the Great Glory sat thereon, and His raiment shone more brightly than the sun and

was whiter than any snow. None of the angels could enter and could behold His face by reason of the magnificence and glory and no flesh could behold Him. The flaming fire was round about Him, and a great fire stood before Him, and none around could draw nigh Him: ten thousand times ten thousand (stood) before Him, yet He needed no counselor. And the most holy ones who were nigh to Him did not leave by night nor depart from Him. And until then I had been prostrate on my face, trembling: and the Lord called me with His own mouth, and said to me: ‘Come hither, Enoch, and hear my word.’ And one of the holy ones came to me and waked me, and He made me rise up and approach the door: and I bowed my face downwards.

And He answered and said to me, and I heard His voice: ‘Fear not, Enoch, thou righteous man and scribe of righteousness: approach hither and hear my voice. And go, say to the Watchers of heaven, who have sent thee to intercede for them: “You should intercede” for men, and not men for you: Wherefore have ye left the high, holy, and eternal heaven, and lain with women, and defiled yourselves with the daughters of men and taken to yourselves wives, and done like the children of earth, and begotten giants (as your) sons? And though ye were holy, spiritual, living the eternal life, you have defiled yourselves with the blood of women, and have begotten (children) with the blood of flesh, and, as the children of men, have lusted after flesh and blood as those also do who die and perish. Therefore have I given them wives also that they might impregnate them, and beget children by them, that thus nothing might be wanting to them on earth. But you were formerly spiritual, living the eternal life, and immortal for all generations of the world. And therefore I have not appointed wives for you; for as for the spiritual ones of the heaven, in heaven is their dwelling. And now, the giants, who are produced from the spirits and flesh, shall be called evil spirits upon the earth, and on the earth shall be their dwelling. Evil spirits have proceeded from their bodies; because they are born from men and from the holy Watchers is their beginning and primal origin; they shall be evil spirits on earth, and evil spirits shall they be called. As for the spirits of heaven, in heaven shall be their dwelling, but as for the spirits of the earth which were born upon the earth, on the earth shall be their dwelling. And the spirits of the giants afflict, oppress, destroy, attack, do battle, and work destruction on the earth, and cause trouble: they take no food, but nevertheless hunger and thirst, and cause offences. And these spirits shall rise up against the children of men and against the women, because they have proceeded from them.

From the days of the slaughter and destruction and death of the giants, from the souls of whose flesh the spirits, having gone forth, shall destroy without incurring judgement -thus shall they destroy until the day of the consummation, the great judgement in which the age shall be consummated, over the Watchers and the godless, yea, shall be wholly consummated.” And now as to the watchers who have sent thee to intercede for them, who had

been aforetime in heaven, (say to them): “You have been in heaven, but all the mysteries had not yet been revealed to you, and you knew worthless ones, and these in the hardness of your hearts you have made known to the women, and through these mysteries women and men work much evil on earth.” Say to them therefore: “ You have no peace.””

And they took and brought me to a place in which those who were there were like flaming fire, and, when they wished, they appeared as men. And they brought me to the place of darkness, and to a mountain the point of whose summit reached to heaven. And I saw the places of the luminaries and the treasures of the stars and of the thunder and in the uttermost depths, where were a fiery bow and arrows and their quiver, and a fiery sword and all the lightnings. And they took me to the living waters, and to the fire of the west, which receives every setting of the sun. And I came to a river of fire in which the fire flows like water and discharges itself into the great sea towards the west. I saw the great rivers and came to the great river and to the great darkness, and went to the place where no flesh walks. I saw the mountains of the darkness of winter and the place whence all the waters of the deep flow. I saw the mouths of all the rivers of the earth and the mouth of the deep. I saw the treasures of all the winds: I saw how He had furnished with them the whole creation and the firm foundations of the earth. And I saw the corner-stone of the earth: I saw the four winds which bear the earth and the firmament of the heaven. And I saw how the winds stretch out the vaults of heaven, and have their station between heaven and earth: these are the pillars of the heaven. I saw the winds of heaven which turn and bring the circumference of the sun and all the stars to their setting. I saw the winds on the earth carrying the clouds: I saw the paths of the angels. I saw at the end of the earth the firmament of the heaven above. And I proceeded and saw a place which burns day and night, where there are seven mountains of magnificent stones, three towards the east, and three towards the south. And as for those towards the east, was of coloured stone, and one of pearl, and one of jacinth, and those towards the south of red stone. But the middle one reached to heaven like the throne of God, of alabaster, and the summit of the , throne was of sapphire. And I saw a flaming fire. And beyond these mountains Is a region the end of the great earth: there the heavens were completed. And I saw a deep abyss, with columns of heavenly fire, and among them I saw columns of fire fall, which were beyond measure alike towards the height and towards the depth. And beyond that abyss I saw a place which had no firmament of the heaven above, and no firmly founded earth beneath it: there was no water upon it, and no birds, but it was a waste and horrible place. I saw there seven stars like great burning mountains, and to me, when I inquired regarding them, The angel said: ‘This place is the end of heaven and earth: this has become a prison for the stars and the host of heaven. And the stars which roll over the fire are they which have transgressed the commandment of the Lord

in the beginning of their rising, because they did not come forth at their appointed times. And He was wroth with them, and bound them till the time when their guilt should be consummated (even) for ten thousand years.’ And Uriel said to me: ‘Here shall stand the angels who have connected themselves with women, and their spirits assuming many different forms are defiling mankind and shall lead them astray into sacrificing to demons as Gods, (here shall they stand,) till the day of the great judgement in which they shall be judged till they are made an end of. And the women also of the angels who went astray shall become sirens.’ And I, Enoch, alone saw the vision, the ends of all things: and no man shall see as I have seen.

, And these are the names of the holy angels who watch. Uriel, one of the holy angels, who is over the world and over Tartarus. Raphael, one of the holy angels, who is over the spirits of men. , Raguel, one of the holy angels who takes vengeance on the world of the luminaries. Michael, one of the holy angels, to wit, he that is set over the best part of mankind and over chaos. Saraqael, one of the holy angels, who is set over the spirits, who sin in the spirit. Gabriel, one of the holy angels, who is over Paradise and the serpents and the Cherubim. Remiel, one of the holy angels, whom God set over those who rise.

And I proceeded to where things were chaotic. And I saw there something horrible: I saw neither a heaven above nor a firmly founded earth, but a place chaotic and horrible. And there I saw seven stars of the heaven bound together in it, like great mountains and burning with fire. Then I said: ‘For what sin are they bound, and on what account have they been cast in hither?’ Then said Uriel, one of the holy angels, who was with me, and was chief over them, and said: ‘Enoch, why dost thou ask, and why art thou eager for the truth? These are of the number of the stars of heaven, which have transgressed the commandment of the Lord, and are bound here till ten thousand years, the time entailed by their sins, are consummated.’ And from thence I went to another place, which was still more horrible than the former, and I saw a horrible thing: a great fire there which burnt and blazed, and the place was cleft as far as the abyss, being full of great descending columns of fire: neither its extent or magnitude could I see, nor could I conjecture. Then I said: ‘How fearful is the place and how terrible to look upon!’ Then Uriel answered me, one of the holy angels who was with me, and said unto me: ‘Enoch, why hast thou such fear and affright?’ And I answered: ‘Because of this fearful place, and because of the spectacle of the pain.’ And he said unto me: ‘This place is the prison of the angels, and here they will be imprisoned for ever.’

And thence I went to another place, and he mountain and of hard rock. And there was in it four hollow places, deep and wide and very smooth. How smooth are the hollow places and deep and dark to look at. Then Raphael answered, one of the holy angels who was with me, and said unto me: ‘These hollow places have been created for this very purpose, that the spirits of the souls of the dead should assemble therein, yea that all the souls of the children

of men should assemble here. And these places have been made to receive them till the day of their judgement and till their appointed period till the period appointed, till the great judgement (comes) upon them.' I saw (the spirit of) a dead man making suit, and his voice went forth to heaven and made suit. And I asked Raphael the angel who was with me, and I said unto him: 'This spirit which maketh suit, whose is it, whose voice goeth forth and maketh suit to heaven?' And he answered me saying: 'This is the spirit which went forth from Abel, whom his brother Cain slew, and he makes his suit against him till his seed is destroyed from the face of the earth, and his seed is annihilated from amongst the seed of men.' The I asked regarding it, and regarding all the hollow places: 'Why is one separated from the other?' And he answered me and said unto me: 'These three have been made that the spirits of the dead might be separated. And such a division has been made (for) the spirits of the righteous, in which there is the bright spring of water. And such has been made for sinners when they die and are buried in the earth and judgement has not been executed on them in their lifetime. Here their spirits shall be set apart in this great pain till the great day of judgement and punishment and torment of those who curse for ever and retribution for their spirits. There He shall bind them for ever. And such a division has been made for the spirits of those who make their suit, who make disclosures concerning their destruction, when they were slain in the days of the sinners. Such has been made for the spirits of men who were not righteous but sinners, who were complete in transgression, and of the transgressors they shall be companions: but their spirits shall not be slain in the day of judgement nor shall they be raised from thence.' The I blessed the Lord of glory and said: 'Blessed be my Lord, the Lord of righteousness, who ruleth for ever.'

, From thence I went to another place to the west of the ends of the earth. And I saw a burning fire which ran without resting, and paused not from its course day or night but (ran) regularly. And I asked saying: 'What is this which rests not?' Then Raguel, one of the holy angels who was with me, answered me and said unto me: 'This course of fire which thou hast seen is the fire in the west which persecutes all the luminaries of heaven.'

And from thence I went to another place of the earth, and he showed me a mountain range of fire which burnt day and night. And I went beyond it and saw seven magnificent mountains all differing each from the other, and the stones (thereof) were magnificent and beautiful, magnificent as a whole, of glorious appearance and fair exterior: three towards the east, one founded on the other, and three towards the south, one upon the other, and deep rough ravines, no one of which joined with any other. And the seventh mountain was in the midst of these, and it excelled them in height, resembling the seat of a throne: and fragrant trees encircled the throne. And amongst them was a tree such as I had never yet smelt, neither was any amongst them nor were others like it: it had a fragrance beyond all fragrance, and its leaves and blooms and wood wither not for ever: and its fruit is beautiful, and its fruit n

resembles the dates of a palm. Then I said: 'How beautiful is this tree, and fragrant, and its leaves are fair, and its blooms very delightful in appearance.' Then answered Michael, one of the holy and honoured angels who was with me, and was their leader.

And he said unto me: 'Enoch, why dost thou ask me regarding the fragrance of the tree, and why dost thou wish to learn the truth?' Then I answered him saying: 'I wish to know about everything, but especially about this tree.' And he answered saying: 'This high mountain which thou hast seen, whose summit is like the throne of God, is His throne, where the Holy Great One, the Lord of Glory, the Eternal King, will sit, when He shall come down to visit the earth with goodness. And as for this fragrant tree no mortal is permitted to touch it till the great judgement, when He shall take vengeance on all and bring (everything) to its consummation for ever. It shall then be given to the righteous and holy. Its fruit shall be for food to the elect: it shall be transplanted to the holy place, to the temple of the Lord, the Eternal King.

Then shall they rejoice with joy and be glad,

And into the holy place shall they enter;

And its fragrance shall be in their bones,

And they shall live a long life on earth,

Such as thy fathers lived:

And in their days shall no sorrow or plague

Or torment or calamity touch them.'

Then blessed I the God of Glory, the Eternal King, who hath prepared such things for the righteous, and hath created them and promised to give to them.

And I went from thence to the middle of the earth, and I saw a blessed place in which there were trees with branches abiding and blooming of a dismembered tree. And there I saw a holy mountain, and underneath the mountain to the east there was a stream and it flowed towards the south. And I saw towards the east another mountain higher than this, and between them a deep and narrow ravine: in it also ran a stream underneath the mountain. And to the west thereof there was another mountain, lower than the former and of small elevation, and a ravine deep and dry between them: and another deep and dry ravine was at the extremities of the three mountains. And all the ravines were deep and narrow, (being formed) of hard rock, and trees were not planted upon them. And I marveled at the rocks, and I marveled at the ravine, yea, I marveled very much.

Then said I: 'For what object is this blessed land, which is entirely filled with trees, and this accursed valley between?' Then Uriel, one of the holy angels who was with me, answered and said: 'This accursed valley is for those who are accursed for ever: Here shall all the accursed be gathered together who utter with their lips against the Lord unseemly words and of His glory speak hard things. Here shall they be gathered together, and here shall be their place of judgement. In the last days there shall be upon them the spectacle of righteous judgement in the presence of the righteous for ever: here shall the

merciful bless the Lord of glory, the Eternal King. In the days of judgement over the former, they shall bless Him for the mercy in accordance with which He has assigned them (their lot).' Then I blessed the Lord of Glory and set forth His glory and lauded Him gloriously.

And thence I went towards the east, into the midst of the mountain range of the desert, and I saw a wilderness and it was solitary, full of trees and plants. And water gushed forth from above. Rushing like a copious watercourse which flowed towards the north-west it caused clouds and dew to ascend on every side.

And thence I went to another place in the desert, and approached to the east of this mountain range. And there I saw aromatic trees exhaling the fragrance of frankincense and myrrh, and the trees also were similar to the almond tree.

, And beyond these, I went afar to the east, and I saw another place, a valley (full) of water. And therein there was a tree, the colour (?) of fragrant trees such as the mastic. And on the sides of those valleys I saw fragrant cinnamon. And beyond these I proceeded to the east.

And I saw other mountains, and amongst them were groves of trees, and there flowed forth from them nectar, which is named sarara and galbanum. And beyond these mountains I saw another mountain to the east of the ends of the earth, whereon were aloe-trees, and all the trees were full of stacte, being like almond-trees. And when one burnt it, it smelt sweeter than any fragrant odour. And after these fragrant odours, as I looked towards the north over the mountains I saw seven mountains full of choice nard and fragrant trees and cinnamon and pepper. And thence I went over the summits of all these mountains, far towards the east of the earth, and passed above the Erythraean sea and went far from it, and passed over the angel Zotiel. And I came to the Garden of Righteousness, I and from afar off trees more numerous than I these trees and great-two trees there, very great, beautiful, and glorious, and magnificent, and the tree of knowledge, whose holy fruit they eat and know great wisdom. That tree is in height like the fir, and its leaves are like (those of) the Carob tree: and its fruit is like the clusters of the vine, very beautiful: and the fragrance of the tree penetrates afar. Then I said: 'How beautiful is the tree, and how attractive is its look!' Then Raphael the holy angel, who was with me, answered me and said: 'This is the tree of wisdom, of which thy father old (in years) and thy aged mother, who were before thee, have eaten, and they learnt wisdom and their eyes were opened, and they knew that they were naked and they were driven out of the garden.'

And from thence I went to the ends of the earth and saw there great beasts, and each differed from the other; and (I saw) birds also differing in appearance and beauty and voice, the one differing from the other. And to the east of those beasts I saw the ends of the earth whereon the heaven rests, and the portals of the heaven open. And I saw how the stars of heaven come forth, and I counted the portals out of which they proceed, and wrote down all their outlets, of each individual star by itself, according to their number and their

names, their courses and their positions, and their times and their months, as Uriel the holy angel who was with me showed me. He showed all things to me and wrote them down for me: also their names he wrote for me, and their laws and their companies.

And from thence I went towards the north to the ends of the earth, and there I saw a great and glorious device at the ends of the whole earth. And here I saw three portals of heaven open in the heaven: through each of them proceed north winds: when they blow there is cold, hail, frost, snow, dew, and rain. And out of one portal they blow for good: but when they blow through the other two portals, it is with violence and affliction on the earth, and they blow with violence.

And from thence I went towards the west to the ends of the earth, and saw there three portals of the heaven open such as I had seen in the east, the same number of portals, and the same number of outlets.

And from thence I went to the south to the ends of the earth, and saw there three open portals of the heaven: and thence there come dew, rain, and wind. And from thence I went to the east to the ends of the heaven, and saw here the three eastern portals of heaven open and small portals above them. Through each of these small portals pass the stars of heaven and run their course to the west on the path which is shown to them. And as often as I saw I blessed always the Lord of Glory, and I continued to bless the Lord of Glory who has wrought great and glorious wonders, to show the greatness of His work to the angels and to spirits and to men, that they might praise His work and all His creation: that they might see the work of His might and praise the great work of His hands and bless Him for ever.

Section II. s XXXVII-LXXI

The Parables

The second vision which he saw, the vision of wisdom -which Enoch the son of Jared, the son of Mahalalel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, saw. And this is the beginning of the words of wisdom which I lifted up my voice to speak and say to those which dwell on earth: Hear, ye men of old time, and see, ye that come after, the words of the Holy One which I will speak before the Lord of Spirits. It were better to declare (them only) to the men of old time, but even from those that come after we will not withhold the beginning of wisdom. Till the present day such wisdom has never been given by the Lord of Spirits as I have received according to my insight, according to the good pleasure of the Lord of Spirits by whom the lot of eternal life has been given to me. Now three Parables were imparted to me, and I lifted up my voice and recounted them to those that dwell on the earth.

The first Parable.

When the congregation of the righteous shall appear,

And sinners shall be judged for their sins,
And shall be driven from the face of the earth:
And when the Righteous One shall appear before the eyes of the righteous,
Whose elect works hang upon the Lord of Spirits,
And light shall appear to the righteous and the elect who dwell on the earth,
Where then will be the dwelling of the sinners,
And where the resting-place of those who have denied the Lord of Spirits?
It had been good for them if they had not been born.

When the secrets of the righteous shall be revealed and the sinners judged,
And the godless driven from the presence of the righteous and elect,
From that time those that possess the earth shall no longer be powerful and
exalted:

And they shall not be able to behold the face of the holy,
For the Lord of Spirits has caused His light to appear
On the face of the holy, righteous, and elect.

Then shall the kings and the mighty perish
And be given into the hands of the righteous and holy.
And thenceforward none shall seek for themselves mercy from the Lord of
Spirits

For their life is at an end.

And it shall come to pass in those days that elect and holy children will
descend from the high heaven, and their seed will become one with the
children of men. And in those days Enoch received books of zeal and wrath,
and books of disquiet and expulsion.

And mercy shall not be accorded to them, saith the Lord of Spirits.

And in those days a whirlwind carried me off from the earth,
And set me down at the end of the heavens.

And there I saw another vision, the dwelling-places of the holy,
And the resting-places of the righteous.

Here mine eyes saw their dwellings with His righteous angels,
And their resting-places with the holy.

And they petitioned and interceded and prayed for the children of men,
And righteousness flowed before them as water,
And mercy like dew upon the earth:

Thus it is amongst them for ever and ever.

a And in that place mine eyes saw the Elect One of righteousness and of faith,
a And I saw his dwelling-place under the wings of the Lord of Spirits.

b And righteousness shall prevail in his days,
And the righteous and elect shall be without number before Him for ever and
ever.

b And all the righteous and elect before Him shall be strong as fiery lights,
And their mouth shall be full of blessing,
And their lips extol the name of the Lord of Spirits,
And righteousness before Him shall never fail,

And uprightness shall never fail before Him.
There I wished to dwell,
And my spirit longed for that dwelling-place:
And there heretofore hath been my portion,
For so has it been established concerning me before the Lord of Spirits.
In those days I praised and extolled the name of the Lord of Spirits with blessings and praises, because He hath destined me for blessing and glory according to the good pleasure of the Lord of Spirits. For a long time my eyes regarded that place, and I blessed Him and praised Him, saying: 'Blessed is He, and may He be blessed from the beginning and for evermore. And before Him there is no ceasing. He knows before the world was created what is for ever and what will be from generation unto generation. Those who sleep not bless Thee: they stand before Thy glory and bless, praise, and extol, saying: "Holy, holy, holy, is the Lord of Spirits: He filleth the earth with spirits."' And here my eyes saw all those who sleep not: they stand before Him and bless and say: 'Blessed be Thou, and blessed be the name of the Lord for ever and ever.' And my face was changed; for I could no longer behold. And after that I saw thousands of thousands and ten thousand times ten thousand, I saw a multitude beyond number and reckoning, who stood before the Lord of Spirits. And on the four sides of the Lord of Spirits I saw four presences, different from those that sleep not, and I learnt their names: for the angel that went with me made known to me their names, and showed me all the hidden things. And I heard the voices of those four presences as they uttered praises before the Lord of glory. , The first voice blesses the Lord of Spirits for ever and ever. And the second voice I heard blessing the Elect One and the elect ones who hang upon the Lord of Spirits. And the third voice I heard pray and intercede for those who dwell on the earth and supplicate in the name of the Lord of Spirits. And I heard the fourth voice fending off the Satans and forbidding them to come before the Lord of Spirits to accuse them who dwell on the earth. After that I asked the angel of peace who went with me, who showed me everything that is hidden: 'Who are these four presences which I have seen and whose words I have heard and written down?' And he said to me: 'This first is Michael, the merciful and long-suffering: and the second, who is set over all the diseases and all the wounds of the children of men, is Raphael: and the third, who is set over all the powers, is Gabriel: and the fourth, who is set over the repentance unto hope of those who inherit eternal life, is named Phanuel.' And these are the four angels of the Lord of Spirits and the four voices I heard in those days.

And after that I saw all the secrets of the heavens, and how the kingdom is divided, and how the actions of men are weighed in the balance. And there I saw the mansions of the elect and the mansions of the holy, and mine eyes saw there all the sinners being driven from thence which deny the name of the Lord of Spirits, and being dragged off: and they could not abide because of the punishment which proceeds from the Lord of Spirits. And there mine eyes

saw the secrets of the lightning and of the thunder, and the secrets of the winds, how they are divided to blow over the earth, and the secrets of the clouds and dew, and there I saw from whence they proceed in that place and from whence they saturate the dusty earth. And there I saw closed chambers out of which the winds are divided, the chamber of the hail and winds, the chamber of the mist, and of the clouds, and the cloud thereof hovers over the earth from the beginning of the world. And I saw the chambers of the sun and moon, whence they proceed and whither they come again, and their glorious return, and how one is superior to the other, and their stately orbit, and how they do not leave their orbit, and they add nothing to their orbit and they take nothing from it, and they keep faith with each other, in accordance with the oath by which they are bound together. And first the sun goes forth and traverses his path according to the commandment of the Lord of Spirits, and mighty is His name for ever and ever. And after that I saw the hidden and the visible path of the moon, and she accomplishes the course of her path in that place by day and by night-the one holding a position opposite to the other before the Lord of Spirits.

And they give thanks and praise and rest not;

For unto them is their thanksgiving rest.

For the sun changes oft for a blessing or a curse,

And the course of the path of the moon is light to the righteous

And darkness to the sinners in the name of the Lord,

Who made a separation between the light and the darkness,

And divided the spirits of men,

And strengthened the spirits of the righteous,

In the name of His righteousness.

For no angel hinders and no power is able to hinder; for He appoints a judge for them all and He judges them all before Him.

Wisdom found no place where she might dwell;

Then a dwelling-place was assigned her in the heavens.

Wisdom went forth to make her dwelling among the children of men,

And found no dwelling-place:

Wisdom returned to her place,

And took her seat among the angels.

And unrighteousness went forth from her chambers:

Whom she sought not she found,

And dwelt with them,

As rain in a desert

And dew on a thirsty land.

And I saw other lightnings and the stars of heaven, and I saw how He called them all by their names and they hearkened unto Him. And I saw how they are weighed in a righteous balance according to their proportions of light: (I saw) the width of their spaces and the day of their appearing, and how their revolution produces lightning: and (I saw) their revolution according to the

number of the angels, and (how) they keep faith with each other. And I asked the angel who went with me who showed me what was hidden: 'What are these?' And he said to me: 'The Lord of Spirits hath showed thee their parabolic meaning (lit. 'their parable'): these are the names of the holy who dwell on the earth and believe in the name of the Lord of Spirits for ever and ever.'

Also another phenomenon I saw in regard to the lightnings: how some of the stars arise and become lightnings and cannot part with their new form.

And this is the second Parable concerning those who deny the name of the dwelling of the holy ones and the Lord of Spirits.

And into the heaven they shall not ascend,

And on the earth they shall not come:

Such shall be the lot of the sinners

Who have denied the name of the Lord of Spirits,

Who are thus preserved for the day of suffering and tribulation.

On that day Mine Elect One shall sit on the throne of glory

And shall try their works,

And their places of rest shall be innumerable.

And their souls shall grow strong within them when they see Mine Elect Ones,

And those who have called upon My glorious name:

Then will I cause Mine Elect One to dwell among them.

And I will transform the heaven and make it an eternal blessing and light

And I will transform the earth and make it a blessing:

And I will cause Mine elect ones to dwell upon it:

But the sinners and evil-doers shall not set foot thereon.

For I have provided and satisfied with peace My righteous ones

And have caused them to dwell before Me:

But for the sinners there is judgement impending with Me,

So that I shall destroy them from the face of the earth.

And there I saw One who had a head of days,

And His head was white like wool,

And with Him was another being whose countenance had the appearance of a man,

And his face was full of graciousness, like one of the holy angels.

And I asked the angel who went with me and showed me all the hidden

things, concerning that Son of Man, who he was, and whence he was, (and) why he went with the Head of Days? And he answered and said unto me:

This is the son of Man who hath righteousness,

With whom dwelleth righteousness,

And who revealeth all the treasures of that which is hidden,

Because the Lord of Spirits hath chosen him,

And whose lot hath the pre-eminence before the Lord of Spirits in uprightness for ever.

And this Son of Man whom thou hast seen
Shall raise up the kings and the mighty from their seats,
And the strong from their thrones
And shall loosen the reins of the strong,
And break the teeth of the sinners.
And he shall put down the kings from their thrones and kingdoms
Because they do not extol and praise Him,
Nor humbly acknowledge whence the kingdom was bestowed upon them.
And he shall put down the countenance of the strong,
And shall fill them with shame.
And darkness shall be their dwelling,
And worms shall be their bed,
And they shall have no hope of rising from their beds,
Because they do not extol the name of the Lord of Spirits.
And these are they who judge the stars of heaven,
And raise their hands against the Most High,
And tread upon the earth and dwell upon it.
And all their deeds manifest unrighteousness,
And their power rests upon their riches,
And their faith is in the gods which they have made with their hands,
And they deny the name of the Lord of Spirits,
And they persecute the houses of His congregations,
And the faithful who hang upon the name of the Lord of Spirits.
And in those days shall have ascended the prayer of the righteous,
And the blood of the righteous from the earth before the Lord of Spirits.
In those days the holy ones who dwell above in the heavens
Shall unite with one voice
And supplicate and pray and praise,
And give thanks and bless the name of the Lord of Spirits
On behalf of the blood of the righteous which has been shed,
And that the prayer of the righteous may not be in vain before the Lord of
Spirits,
That judgement may be done unto them,
And that they may not have to suffer for ever.
In those days I saw the Head of Days when He seated himself upon the throne
of His glory,
And the books of the living were opened before Him:
And all His host which is in heaven above and His counselors stood before
Him,
And the hearts of the holy were filled with joy;
Because the number of the righteous had been offered,
And the prayer of the righteous had been heard,
And the blood of the righteous been required before the Lord of Spirits.
And in that place I saw the fountain of righteousness

Which was inexhaustible:
And around it were many fountains of wisdom:
And all the thirsty drank of them,
And were filled with wisdom,
And their dwellings were with the righteous and holy and elect.
And at that hour that Son of Man was named In the presence of the Lord of
Spirits,
And his name before the Head of Days.
Yea, before the sun and the signs were created,
Before the stars of the heaven were made,
His name was named before the Lord of Spirits.
He shall be a staff to the righteous whereon to stay themselves and not fall,
And he shall be the light of the Gentiles,
And the hope of those who are troubled of heart.
All who dwell on earth shall fall down and worship before him,
And will praise and bless and celebrate with song the Lord of Spirits.
And for this reason hath he been chosen and hidden before Him,
Before the creation of the world and for evermore.
And the wisdom of the Lord of Spirits hath revealed him to the holy and
righteous;
For he hath preserved the lot of the righteous,
Because they have hated and despised this world of unrighteousness,
And have hated all its works and ways in the name of the Lord of Spirits:
For in his name they are saved,
And according to his good pleasure hath it been in regard to their life.
In these days downcast in countenance shall the kings of the earth have
become,
And the strong who possess the land because of the works of their hands,
For on the day of their anguish and affliction they shall not (be able to) save
themselves.
And I will give them over into the hands of Mine elect:
As straw in the fire so shall they burn before the face of the holy:
As lead in the water shall they sink before the face of the righteous,
And no trace of them shall any more be found.

And on the day of their affliction there shall be rest on the earth,
And before them they shall fall and not rise again:
And there shall be no one to take them with his hands and raise them:
For they have denied the Lord of Spirits and His Anointed.
The name of the Lord of Spirits be blessed.
1 For wisdom is poured out like water,
And glory faileth not before him for evermore.
For he is mighty in all the secrets of righteousness,
And unrighteousness shall disappear as a shadow,

And have no continuance;
Because the Elect One standeth before the Lord of Spirits,
And his glory is for ever and ever,
And his might unto all generations.
And in him dwells the spirit of wisdom,
And the spirit which gives insight,
And the spirit of understanding and of might,
And the spirit of those who have fallen asleep in righteousness.
And he shall judge the secret things,
And none shall be able to utter a lying word before him;
For he is the Elect One before the Lord of Spirits according to His good pleasure.
And in those days a change shall take place for the holy and elect,
And the light of days shall abide upon them,
And glory and honour shall turn to the holy,
On the day of affliction on which evil shall have been treasured up against the sinners.
And the righteous shall be victorious in the name of the Lord of Spirits:
And He will cause the others to witness (this)
That they may repent
And forgo the works of their hands.
They shall have no honour through the name of the Lord of Spirits,
Yet through His name shall they be saved,
And the Lord of Spirits will have compassion on them,
For His compassion is great.
And He is righteous also in His judgement,
And in the presence of His glory unrighteousness also shall not maintain itself:
At His judgement the unrepentant shall perish before Him.
And from henceforth I will have no mercy on them, saith the Lord of Spirits.
And in those days shall the earth also give back that which has been entrusted to it,
And Sheol also shall give back that which it has received,
And hell shall give back that which it owes.
a For in those days the Elect One shall arise,
And he shall choose the righteous and holy from among them:
For the day has drawn nigh that they should be saved.
And the Elect One shall in those days sit on My throne,
And his mouth shall pour forth all the secrets of wisdom and counsel:
For the Lord of Spirits hath given (them) to him and hath glorified him.
And in those days shall the mountains leap like rams,
And the hills also shall skip like lambs satisfied with milk,
And the faces of all the angels in heaven shall be lighted up with joy.
b And the earth shall rejoice,

c And the righteous shall dwell upon it,

d And the elect shall walk thereon.

I And after those days in that place where I had seen all the visions of that which is hidden -for I had been carried off in a whirlwind and they had borne me towards the west-There mine eyes saw all the secret things of heaven that shall be, a mountain of iron, and a mountain of copper, and a mountain of silver, and a mountain of gold, and a mountain of soft metal, and a mountain of lead. And I asked the angel who went with me, saying, 'What things are these which I have seen in secret?' And he said unto me: 'All these things which thou hast seen shall serve the dominion of His Anointed that he may be potent and mighty on the earth.' And that angel of peace answered, saying unto me: 'Wait a little, and there shall be revealed unto thee all the secret things which surround the Lord of Spirits.

And these mountains which thine eyes have seen,

The mountain of iron, and the mountain of copper, and the mountain of silver,
And the mountain of gold, and the mountain of soft metal, and the mountain of lead,

All these shall be in the presence of the Elect One

As wax: before the fire,

And like the water which streams down from above upon those mountains,

And they shall become powerless before his feet.

And it shall come to pass in those days that none shall be saved,

Either by gold or by silver,

And none be able to escape.

And there shall be no iron for war,

Nor shall one clothe oneself with a breastplate.

Bronze shall be of no service,

And tin shall be of no service and shall not be esteemed,

And lead shall not be desired.

And all these things shall be denied and destroyed from the surface of the earth,

When the Elect One shall appear before the face of the Lord of Spirits.'

There mine eyes saw a deep valley with open mouths, and all who dwell on the earth and sea and islands shall bring to him gifts and presents and tokens of homage, but that deep valley shall not become full.

And their hands commit lawless deeds,

And the sinners devour all whom they lawlessly oppress:

Yet the sinners shall be destroyed before the face of the Lord of Spirits,

And they shall be banished from off the face of His earth,

And they shall perish for ever and ever.

For I saw all the angels of punishment abiding (there) and preparing all the instruments of Satan. And I asked the angel of peace who went with me: 'For whom are they preparing these Instruments?' And he said unto me: 'They prepare these for the kings and the mighty of this earth, that they may thereby

be destroyed. And after this the Righteous and Elect One shall cause the house of his congregation to appear: henceforth they shall be no more hindered in the name of the Lord of Spirits.

And these mountains shall not stand as the earth before his righteousness,
But the hills shall be as a fountain of water,

And the righteous shall have rest from the oppression of sinners.'

And I looked and turned to another part of the earth, and saw there a deep valley with burning fire. And they brought the kings and the mighty, and began to cast them into this deep valley. And there mine eyes saw how they made these their instruments, iron chains of immeasurable weight. And I asked the angel of peace who went with me, saying: 'For whom are these chains being prepared?' And he said unto me: 'These are being prepared for the hosts of Azazel, so that they may take them and cast them into the abyss of complete condemnation, and they shall cover their jaws with rough stones as the Lord of Spirits commanded. And Michael, and Gabriel, and Raphael, and Phanuel shall take hold of them on that great day, and cast them on that day into the burning furnace, that the Lord of Spirits may take vengeance on them for their unrighteousness in becoming subject to Satan and leading astray those who dwell on the earth.' And in those days shall punishment come from the Lord of Spirits, and he will open all the chambers of waters which are above the heavens, and of the fountains which are beneath the earth. And all the waters shall be joined with the waters: that which is above the heavens is the masculine, and the water which is beneath the earth is the feminine. And they shall destroy all who dwell on the earth and those who dwell under the ends of the heaven. And when they have recognized their unrighteousness which they have wrought on the earth, then by these shall they perish.

And after that the Head of Days repented and said: 'In vain have I destroyed all who dwell on the earth.' And He swore by His great name: 'Henceforth I will not do so to all who dwell on the earth, and I will set a sign in the heaven: and this shall be a pledge of good faith between Me and them for ever, so long as heaven is above the earth. And this is in accordance with My command. When I have desired to take hold of them by the hand of the angels on the day of tribulation and pain because of this, I will cause My chastisement and My wrath to abide upon them, saith God, the Lord of Spirits. Ye mighty kings who dwell on the earth, ye shall have to behold Mine Elect One, how he sits on the throne of glory and judges Azazel, and all his associates, and all his hosts in the name of the Lord of Spirits.'

And I saw there the hosts of the angels of punishment going, and they held scourges and chains of iron and bronze. And I asked the angel of peace who went with me, saying: 'To whom are these who hold the scourges going?' And he said unto me: 'To their elect and beloved ones, that they may be cast into the chasm of the abyss of the valley.

And then that valley shall be filled with their elect and beloved,

And the days of their lives shall be at an end,
And the days of their leading astray shall not thenceforward be reckoned.
And in those days the angels shall return
And hurl themselves to the east upon the Parthians and Medes:
They shall stir up the kings, so that a spirit of unrest shall come upon them,
And they shall rouse them from their thrones,
That they may break forth as lions from their lairs,
And as hungry wolves among their flocks.
And they shall go up and tread under foot the land of His elect ones
And the land of His elect ones shall be before them a threshing-floor and a highway :
But the city of my righteous shall be a hindrance to their horses.
And they shall begin to fight among themselves,
And their right hand shall be strong against themselves,
And a man shall not know his brother,
Nor a son his father or his mother,
Till there be no number of the corpses through their slaughter,
And their punishment be not in vain.
In those days Sheol shall open its jaws,
And they shall be swallowed up therein
And their destruction shall be at an end;
Sheol shall devour the sinners in the presence of the elect.’
And it came to pass after this that I saw another host of wagons, and men riding thereon, and coming on the winds from the east, and from the west to the south. And the noise of their wagons was heard, and when this turmoil took place the holy ones from heaven remarked it, and the pillars of the earth were moved from their place, and the sound thereof was heard from the one end of heaven to the other, in one day. And they shall all fall down and worship the Lord of Spirits. And this is the end of the second Parable.
And I began to speak the third Parable concerning the righteous and elect.
Blessed are ye, ye righteous and elect,
For glorious shall be your lot.
And the righteous shall be in the light of the sun.
And the elect in the light of eternal life:
The days of their life shall be unending,
And the days of the holy without number.
And they shall seek the light and find righteousness with the Lord of Spirits:
There shall be peace to the righteous in the name of the Eternal Lord.
And after this it shall be said to the holy in heaven
That they should seek out the secrets of righteousness, the heritage of faith:
For it has become bright as the sun upon earth,
And the darkness is past.
And there shall be a light that never endeth,
And to a limit (lit. ‘ number ‘) of days they shall not come,

For the darkness shall first have been destroyed,
And the light established before the Lord of Spirits
And the light of uprightness established for ever before the Lord of Spirits.
In those days mine eyes saw the secrets of the lightnings, and of the lights,
and the judgements they execute (lit. ' their judgement '): and they lighten for
a blessing or a curse as the Lord of Spirits willeth. And there I saw the secrets
of the thunder, and how when it resounds above in the heaven, the sound
thereof is heard, and he caused me to see the judgements executed on the
earth, whether they be for well-being and blessing, or for a curse according to
the word of the Lord of Spirits. And after that all the secrets of the lights and
lightnings were shown to me, and they lighten for blessing and for satisfying.

A Fragment of the Book of Noah

In the year , in the seventh month, on the fourteenth day of the month in the
life of Enoch. In that Parable I saw how a mighty quaking made the heaven of
heavens to quake, and the host of the Most High, and the angels, a thousand
thousands and ten thousand times ten thousand, were disquieted with a great
disquiet. And the Head of Days sat on the throne of His glory, and the angels
and the righteous stood around Him.

And a great trembling seized me,
And fear took hold of me,
And my loins gave way,
And dissolved were my reins,
And I fell upon my face.

And Michael sent another angel from among the holy ones and he raised me
up, and when he had raised me up my spirit returned; for I had not been able
to endure the look of this host, and the commotion and the quaking of the
heaven. And Michael said unto me: ' Why art thou disquieted with such a
vision ? Until this day lasted the day of His mercy; and He hath been merciful
and long-suffering towards those who dwell on the earth. And when the day,
and the power, and the punishment, and the judgement come, which the Lord
of Spirits hath prepared for those who worship not the righteous law, and for
those who deny the righteous judgement, and for those who take His name in
vain-that day is prepared, for the elect a covenant, but for sinners an
inquisition. When the punishment of the Lord of Spirits shall rest upon them,
it shall rest in order that the punishment of the Lord of Spirits may not come,
in vain, and it shall slay the children with their mothers and the children with
their fathers. Afterwards the judgement shall take place according to His
mercy and His patience.' And on that day were two monsters parted, a female
monster named Leviathan, to dwell in the abysses of the ocean over the
fountains of the waters. But the male is named Behemoth, who occupied with
his breast a waste wilderness named Duidain, on the east of the garden where
the elect and righteous dwell, where my grandfather was taken up, the seventh
from Adam, the first man whom the Lord of Spirits created. And I besought

the other angel that he should show me the might of those monsters, how they were parted on one day and cast, the one into the abysses of the sea, and the other unto the dry land of the wilderness. And he said to me: ‘Thou son of man, herein thou dost seek to know what is hidden.’ And the other angel who went with me and showed me what was hidden told me what is first and last in the heaven in the height, and beneath the earth in the depth, and at the ends of the heaven, and on the foundation of the heaven. And the chambers of the winds, and how the winds are divided, and how they are weighed, and (how) the portals of the winds are reckoned, each according to the power of the wind, and the power of the lights of the moon, and according to the power that is fitting: and the divisions of the stars according to their names, and how all the divisions are divided. And the thunders according to the places where they fall, and all the divisions that are made among the lightnings that it may lighten, and their host that they may at once obey. For the thunder has places of rest (which) are assigned (to it) while it is waiting for its peal; and the thunder and lightning are inseparable, and although not one and undivided, they both go together through the spirit and separate not. For when the lightning lightens, the thunder utters its voice, and the spirit enforces a pause during the peal, and divides equally between them; for the treasury of their peals is like the sand, and each one of them as it peals is held in with a bridle, and turned back by the power of the spirit, and pushed forward according to the many quarters of the earth. And the spirit of the sea is masculine and strong, and according to the might of his strength he draws it back with a rein, and in like manner it is driven forward and disperses amid all the mountains of the earth. And the spirit of the hoar-frost is his own angel, and the spirit of the hail is a good angel. And the spirit of the snow has forsaken his chambers on account of his strength - There is a special spirit therein, and that which ascends from it is like smoke, and its name is frost. And the spirit of the mist is not united with them in their chambers, but it has a special chamber; for its course is glorious both in light and in darkness, and in winter and in summer, and in its chamber is an angel. And the spirit of the dew has its dwelling at the ends of the heaven, and is connected with the chambers of the rain, and its course is in winter and summer: and its clouds and the clouds of the mist are connected, and the one gives to the other. And when the spirit of the rain goes forth from its chamber, the angels come and open the chamber and lead it out, and when it is diffused over the whole earth it unites with the water on the earth. And whensoever it unites with the water on the earth . . . For the waters are for those who dwell on the earth; for they are nourishment for the earth from the Most High who is in heaven: therefore there is a measure for the rain, , and the angels take it in charge. And these things I saw towards the Garden of the Righteous. And the angel of peace who was with me said to me: ‘These two monsters, prepared conformably to the greatness of God, shall feed . . .

And I saw in those days how long cords were given to those angels, and they

took to themselves wings and flew, and they went towards the north. And I asked the angel, saying unto him: ‘ Why have those (angels) taken these cords and gone off ? ‘ And he said unto me: ‘ They have gone to measure.’

And the angel who went with me said unto me:

‘ These shall bring the measures of the righteous,

And the ropes of the righteous to the righteous,

That they may stay themselves on the name of the Lord of Spirits for ever and ever.

The elect shall begin to dwell with the elect,

And those are the measures which shall be given to faith

And which shall strengthen righteousness.

And these measures shall reveal all the secrets of the depths of the earth,

And those who have been destroyed by the desert,

And those who have been devoured by the beasts,

And those who have been devoured by the fish of the sea,

That they may return and stay themselves

On the day of the Elect One;

For none shall be destroyed before the Lord of Spirits,

And none can be destroyed.

And all who dwell above in the heaven received a command and power and one voice and one light like unto fire.

And that One (with) their first words they blessed,

And extolled and lauded with wisdom,

And they were wise in utterance and in the spirit of life.

And the Lord of Spirits placed the Elect one on the throne of glory.

And he shall judge all the works of the holy above in the heaven,

And in the balance shall their deeds be weighed

And when he shall lift up his countenance

To judge their secret ways according to the word of the name of the Lord of Spirits,

And their path according to the way of the righteous judgement of the Lord of Spirits,

Then shall they all with one voice speak and bless,

And glorify and extol and sanctify the name of the Lord of Spirits.

And He will summon all the host of the heavens, and all the holy ones above, and the host of God, the Cherubic, Seraphin and Ophannin, and all the angels of power, and all the angels of principalities, and the Elect One, and the other powers on the earth (and) over the water On that day shall raise one voice, and bless and glorify and exalt in the spirit of faith, and in the spirit of wisdom, and in the spirit of patience, and in the spirit of mercy, and in the spirit of judgement and of peace, and in the spirit of goodness, and shall all say with one voice: “ Blessed is He, and may the name of the Lord of Spirits be blessed for ever and ever.”

All who sleep not above in heaven shall bless Him:

All the holy ones who are in heaven shall bless Him,
And all the elect who dwell in the garden of life:
And every spirit of light who is able to bless, and glorify, and extol, and
hallow Thy blessed name,
And all flesh shall beyond measure glorify and bless Thy name for ever and
ever.
For great is the mercy of the Lord of Spirits, and He is long-suffering,
And all His works and all that He has created He has revealed to the righteous
and elect
In the name of the Lord of Spirits.
And thus the Lord commanded the kings and the mighty and the exalted, and
those who dwell on the earth, and said:
Open your eyes and lift up your horns if ye are able to recognize the Elect
One.'
And the Lord of Spirits seated him on the throne of His glory,
And the spirit of righteousness was poured out upon him,
And the word of his mouth slays all the sinners,
And all the unrighteous are destroyed from before his face.
And there shall stand up in that day all the kings and the mighty,
And the exalted and those who hold the earth,
And they shall see and recognize How he sits on the throne of his glory,
And righteousness is judged before him,
And no lying word is spoken before him.
Then shall pain come upon them as on a woman in travail,
And she has pain in bringing forth
When her child enters the mouth of the womb,
And she has pain in bringing forth.
And one portion of them shall look on the other,
And they shall be terrified,
And they shall be downcast of countenance,
And pain shall seize them,
When they see that Son of Man Sitting on the throne of his glory.
And the kings and the mighty and all who possess the earth shall bless and
glorify and extol him who rules over all, who was hidden.
For from the beginning the Son of Man was hidden,
And the Most High preserved him in the presence of His might,
And revealed him to the elect.
And the congregation of the elect and holy shall be sown,
And all the elect shall stand before him on that day.
And all the kings and the mighty and the exalted and those who rule the earth
Shall fall down before him on their faces,
And worship and set their hope upon that Son of Man,
And petition him and supplicate for mercy at his hands.
Nevertheless that Lord of Spirits will so press them

That they shall hastily go forth from His presence,
And their faces shall be filled with shame,
And the darkness grow deeper on their faces.
And He will deliver them to the angels for punishment,
To execute vengeance on them because they have oppressed His children and
His elect
And they shall be a spectacle for the righteous and for His elect:
They shall rejoice over them,
Because the wrath of the Lord of Spirits resteth upon them,
And His sword is drunk with their blood.
And the righteous and elect shall be saved on that day,
And they shall never thenceforward see the face of the sinners and
unrighteous.
And the Lord of Spirits will abide over them,
And with that Son of Man shall they eat
And lie down and rise up for ever and ever.
And the righteous and elect shall have risen from the earth,
And ceased to be of downcast countenance.
And they shall have been clothed with garments of glory,
And these shall be the garments of life from the Lord of Spirits:
And your garments shall not grow old,
Nor your glory pass away before the Lord of Spirits.
In those days shall the mighty and the kings who possess the earth implore
(Him) to grant them a little respite from His angels of punishment to whom
they were delivered, that they might fall down and worship before the Lord of
Spirits, and confess their sins before Him. And they shall bless and glorify the
Lord of Spirits, and say:
Blessed is the Lord of Spirits and the Lord of kings,
And the Lord of the mighty and the Lord of the rich,
And the Lord of glory and the Lord of wisdom,
And splendid in every secret thing is Thy power from generation to
generation,
And Thy glory for ever and ever:
Deep are all Thy secrets and innumerable,
And Thy righteousness is beyond reckoning.
We have now learnt that we should glorify
And bless the Lord of kings and Him who is king over all kings.’
And they shall say:
‘ Would that we had rest to glorify and give thanks
And confess our faith before His glory !
And now we long for a little rest but find it not:
We follow hard upon and obtain (it) not:
And light has vanished from before us,
And darkness is our dwelling-place for ever and ever:

For we have not believed before Him
Nor glorified the name of the Lord of Spirits, nor glorified our Lord
But our hope was in the sceptre of our kingdom,
And in our glory.

And in the day of our suffering and tribulation He saves us not, And we find
no respite for confession

That our Lord is true in all His works, and in His judgements and His justice,
And His judgements have no respect of persons.

And we pass away from before His face on account of our works,
And all our sins are reckoned up in righteousness.'

Now they shall say unto themselves: ' Our souls are full of unrighteous gain,
but it does not prevent us from descending from the midst thereof into the
burden of Sheol.'

And after that their faces shall be filled with darkness

And shame before that Son of Man,

And they shall be driven from his presence,

And the sword shall abide before his face in their midst.

Thus spake the Lord of Spirits: ' This is the ordinance and judgement with
respect to the mighty and the kings and the exalted and those who possess the
earth before the Lord of Spirits.'

And other forms I saw hidden in that place. I heard the voice of the angel
saying: ' These are the angels who descended to the earth, and revealed what
was hidden to the children of men and seduced the children of men into
committing sin.'

And in those days Noah saw the earth that it had sunk down and its
destruction was nigh. And he arose from thence and went to the ends of the
earth, and cried aloud to his grandfather Enoch: and Noah said three times
with an embittered voice: Hear me, hear me, hear me.' And I said unto him: '
Tell me what it is that is falling out on the earth that the earth is in such evil
plight and shaken, lest perchance I shall perish with it ? ' And thereupon there
was a great commotion , on the earth, and a voice was heard from heaven, and
I fell on my face. And Enoch my grandfather came and stood by me, and said
unto me: ' Why hast thou cried unto me with a bitter cry and weeping And a
command has gone forth from the presence of the Lord concerning those who
dwell on the earth that their ruin is accomplished because they have learnt all
the secrets of the angels, and all the violence of the Satans, and all their
powers -the most secret ones- and all the power of those who practice sorcery,
and the power of witchcraft, and the power of those who make molten images
for the whole earth: And how silver is produced from the dust of the earth,
and how soft metal originates in the earth. For lead and tin are not produced
from the earth like the first: it is a fountain that produces them, and an angel
stands therein, and that angel is pre-eminent.' And after that my grandfather
Enoch took hold of me by my hand and raised me up, and said unto me: ' Go,
for I have asked the Lord of Spirits as touching this commotion on the earth.

And He said unto me: “ Because of their unrighteousness their judgement has been determined upon and shall not be withheld by Me for ever. Because of the sorceries which they have searched out and learnt, the earth and those who dwell upon it shall be destroyed.” And these-they have no place of repentance for ever, because they have shown them what was hidden, and they are the damned: but as for thee, my son, the Lord of Spirits knows that thou art pure, and guiltless of this reproach concerning the secrets.

And He has destined thy name to be among the holy,

And will preserve thee amongst those who dwell on the earth,

And has destined thy righteous seed both for kingship and for great honours,

And from thy seed shall proceed a fountain of the righteous and holy without number for ever.

And after that he showed me the angels of punishment who are prepared to come and let loose all the powers of the waters which are beneath in the earth in order to bring judgement and destruction on all who abide and dwell on the earth. And the Lord of Spirits gave commandment to the angels who were going forth, that they should not cause the waters to rise but should hold them in check; for those angels were over the powers of the waters. And I went away from the presence of Enoch.

And in those days the word of God came unto me, and He said unto me: ‘ Noah, thy lot has come Up before Me, a lot without blame, a lot of love and uprightness. And now the angels are making a wooden (building), and when they have completed that task I will place My hand upon it and preserve it, and there shall come forth from it the seed of life, and a change shall set in so that the earth will not remain without inhabitant. And I will make fast thy seed before me for ever and ever, and I will spread abroad those who dwell with thee: it shall not be unfruitful on the face of the earth, but it shall be blessed and multiply on the earth in the name of the Lord.’ And He will imprison those angels, who have shown unrighteousness, in that burning valley which my grandfather Enoch had formerly shown to me in the west among the mountains of gold and silver and iron and soft metal and tin. And I saw that valley in which there was a great convulsion and a convulsion of the waters. And when all this took place, from that fiery molten metal and from the convulsion thereof in that place, there was produced a smell of sulphur, and it was connected with those waters, and that valley of the angels who had led astray (mankind) burned beneath that land. And through its valleys proceed streams of fire, where these angels are punished who had led astray those who dwell upon the earth. But those waters shall in those days serve for the kings and the mighty and the exalted, and those who dwell on the earth, for the healing of the body, but for the punishment of the spirit; now their spirit is full of lust, that they may be punished in their body, for they have denied the Lord of Spirits and see their punishment daily, and yet believe not in His name. And in proportion as the burning of their bodies becomes severe, a corresponding change shall take place in their spirit for ever and ever; for

before the Lord of Spirits none shall utter an idle word. For the judgement shall come upon them, because they believe in the lust of their body and deny the Spirit of the Lord. And those same waters will undergo a change in those days; for when those angels are punished in these waters, these water-springs shall change their temperature, and when the angels ascend, this water of the springs shall change and become cold. And I heard Michael answering and saying: ‘ This judgement wherewith the angels are judged is a testimony for the kings and the mighty who possess the earth.’ Because these waters of judgement minister to the healing of the body of the kings and the lust of their body; therefore they will not see and will not believe that those waters will change and become a fire which burns for ever.

And after that my grandfather Enoch gave me the teaching of all the secrets in the book in the Parables which had been given to him, and he put them together for me in the words of the book of the Parables. And on that day Michael answered Raphael and said: The power of the spirit transports and makes me to tremble because of the severity of the judgement of the secrets, the judgement of the angels: who can endure the severe judgement which has been executed, and before which they melt away ? ‘And Michael answered again, and said to Raphael: ‘Who is he whose heart is not softened concerning it, and whose reins are not troubled by this word of judgement (that) has gone forth upon them because of those who have thus led them out ? ‘And it came to pass when he stood before the Lord of Spirits, Michael said thus to Raphael: ‘I will not take their part under the eye of the Lord; for the Lord of Spirits has been angry with them because they do as if they were the Lord. Therefore all that is hidden shall come upon them for ever and ever; for neither angel nor man shall have his portion (in it), but alone they have received their judgement for ever and ever.

And after this judgement they shall terrify and make them to tremble because they have shown this to those who dwell on the earth. And behold the names of those angels and these are their names: the first of them is Samjaza, the second Artaqifa, and the third Armen, the fourth Kokabel, the fifth Turael, the sixth Rumjal, the seventh Danjal, the eighth Neqael, the ninth Baraqel, the tenth Azazel, the eleventh Armaros, the twelfth Batarjal, the thirteenth Busasejal, the fourteenth Hananel, the fifteenth Turel, and the sixteenth Simapesiel, the seventeenth Jetrel, the eighteenth Tumaël, the nineteenth Turel, the twentieth Rumaël, the twenty-first Azazel. And these are the chiefs of their angels and their names, and their chief ones over hundreds and over fifties and over tens. The name of the first Jejon: that is, the one who led astray all the sons of God, and brought them down to the earth, and led them astray through the daughters of men. And the second was named Asbeel: he imparted to the holy sons of God evil counsel, and led them astray so that they defiled their bodies with the daughters of men. And the third was named Gadreel: he it is who showed the children of men all the blows of death, and he led astray Eve, and showed the weapons of death to the sons of men the

shield and the coat of mail, and the sword for battle, and all the weapons of death to the children of men. And from his hand they have proceeded against those who dwell on the earth from that day and for evermore. And the fourth was named Penemue: he taught the children of men the bitter and the sweet, and he taught them all the secrets of their wisdom. And he instructed mankind in writing with ink and paper, and thereby many sinned from eternity to eternity and until this day. For men were not created for such a purpose, to give confirmation to their good faith with pen and ink. For men were created exactly like the angels, to the intent that they should continue pure and righteous, and death, which destroys everything, could not have taken hold of them, but through this their knowledge they are perishing, and through this power it is consuming me. And the fifth was named Kasdeja: this is he who showed the children of men all the wicked smitings of spirits and demons, and the smitings of the embryo in the womb, that it may pass away, and the smitings of the soul the bites of the serpent, and the smitings which befall through the noontide heat, the son of the serpent named Taba'et. And this is the task of Kasbeel, the chief of the oath which he showed to the holy ones when he dwelt high above in glory, and its name is Biqu. This (angel) requested Michael to show him the hidden name, that he might enunciate it in the oath, so that those might quake before that name and oath who revealed all that was in secret to the children of men. And this is the power of this oath, for it is powerful and strong, and he placed this oath Akae in the hand of Michael.

And these are the secrets of this oath . . .

And they are strong through his oath:

And the heaven was suspended before the world was created,

And for ever.

And through it the earth was founded upon the water,

And from the secret recesses of the mountains come beautiful waters,

From the creation of the world and unto eternity.

And through that oath the sea was created,

And as its foundation He set for it the sand against the time of (its) anger,

And it dare not pass beyond it from the creation of the world unto eternity.

And through that oath are the depths made fast,

And abide and stir not from their place from eternity to eternity.

And through that oath the sun and moon complete their course,

And deviate not from their ordinance from eternity to eternity.

And through that oath the stars complete their course,

And He calls them by their names,

And they answer Him from eternity to eternity.

And in like manner the spirits of the water, and of the winds, and of all zephyrs, and (their) paths from all the quarters of the winds. And there are preserved the voices of the thunder and the light of the lightnings: and there are preserved the chambers of the hail and the chambers of the hoarfrost, and

the chambers of the mist, and the chambers of the rain and the dew. And all these believe and give thanks before the Lord of Spirits, and glorify (Him) with all their power, and their food is in every act of thanksgiving: they thank and glorify and extol the name of the Lord of Spirits for ever and ever.

And this oath is mighty over them
And through it they are preserved and their paths are preserved,
And their course is not destroyed.
And there was great joy amongst them,
And they blessed and glorified and extolled
Because the name of that Son of Man had been revealed unto them.
And he sat on the throne of his glory,
And the sum of judgement was given unto the Son of Man,
And he caused the sinners to pass away and be destroyed from off the face of the earth,
And those who have led the world astray.
With chains shall they be bound,
And in their assemblage-place of destruction shall they be imprisoned,
And all their works vanish from the face of the earth.
And from henceforth there shall be nothing corruptible;
For that Son of Man has appeared,
And has seated himself on the throne of his glory,
And all evil shall pass away before his face,
And the word of that Son of Man shall go forth
And be strong before the Lord of Spirits.

And it came to pass after this that his name during his lifetime was raised aloft to that Son of Man and to the Lord of Spirits from amongst those who dwell on the earth. And he was raised aloft on the chariots of the spirit and his name vanished among them. And from that day I was no longer numbered amongst them: and he set me between the two winds, between the North and the West, where the angels took the cords to measure for me the place for the elect and righteous. And there I saw the first fathers and the righteous who from the beginning dwell in that place.

And it came to pass after this that my spirit was translated
And it ascended into the heavens:
And I saw the holy sons of God.
They were stepping on flames of fire:
Their garments were white and their raiment,
And their faces shone like snow.
And I saw two streams of fire,
And the light of that fire shone like hyacinth,
And I fell on my face before the Lord of Spirits.
And the angel Michael one of the archangels seized me by my right hand,
And lifted me up and led me forth into all the secrets,
And he showed me all the secrets of righteousness.

And he showed me all the secrets of the ends of the heaven,
And all the chambers of all the stars, and all the luminaries,
Whence they proceed before the face of the holy ones.
And he translated my spirit into the heaven of heavens,
And I saw there as it were a structure built of crystals,
And between those crystals tongues of living fire.
And my spirit saw the girdle which girt that house of fire,
And on its four sides were streams full of living fire,
And they girt that house.
And round about were Seraphin, Cherubic, and Ophannin:
And these are they who sleep not
And guard the throne of His glory.
And I saw angels who could not be counted,
A thousand thousands, and ten thousand times ten thousand,
Encircling that house.
And Michael, and Raphael, and Gabriel, and Phanuel,
And the holy angels who are above the heavens,
Go in and out of that house.
And they came forth from that house,
And Michael and Gabriel, Raphael and Phanuel,
And many holy angels without number.
And with them the Head of Days,
His head white and pure as wool,
And His raiment indescribable.
And I fell on my face,
And my whole body became relaxed,
And my spirit was transfigured;
And I cried with a loud voice, . . .
with the spirit of power,
And blessed and glorified and extolled.
And these blessings which went forth out of my mouth were well pleasing
before that Head of Days. And that Head of Days came with Michael and
Gabriel, Raphael and Phanuel, thousands and ten thousands of angels without
number.
Lost passage wherein the Son of Man was described as accompanying the
Head of Days, and Enoch asked one of the angels (as in xlvi.) concerning the
Son of Man as to who he was.
And he (i.e. the angel) came to me and greeted me with His voice, and said
unto me ‘
This is the Son of Man who is born unto righteousness,
And righteousness abides over him,
And the righteousness of the Head of Days forsakes him not.’
And he said unto me:
‘ He proclaims unto thee peace in the name of the world to come;

For from hence has proceeded peace since the creation of the world,
And so shall it be unto thee for ever and for ever and ever.
And all shall walk in his ways since righteousness never forsaketh him:
With him will be their dwelling-places, and with him their heritage,
And they shall not be separated from him for ever and ever and ever.
And so there shall be length of days with that Son of Man,
And the righteous shall have peace and an upright way
In the name of the Lord of Spirits for ever and ever.'

Section I I I. s LXXII-LXXXII
The Book of the Heavenly Luminaries

The book of the courses of the luminaries of the heaven, the relations of each, according to their classes, their dominion and their seasons, according to their names and places of origin, and according to their months, which Uriel, the holy angel, who was with me, who is their guide, showed me; and he showed me all their laws exactly as they are, and how it is with regard to all the years of the world and unto eternity, till the new creation is accomplished which dureth till eternity. And this is the first law of the luminaries: the luminary the Sun has its rising in the eastern portals of the heaven, and its setting in the western portals of the heaven. And I saw six portals in which the sun rises, and six portals in which the sun sets and the moon rises and sets in these portals, and the leaders of the stars and those whom they lead: six in the east and six in the west, and all following each other in accurately corresponding order: also many windows to the right and left of these portals. And first there goes forth the great luminary, named the Sun, and his circumference is like the circumference of the heaven, and he is quite filled with illuminating and heating fire. The chariot on which he ascends, the wind drives, and the sun goes down from the heaven and returns through the north in order to reach the east, and is so guided that he comes to the appropriate (lit. 'that') portal and shines in the face of the heaven. In this way he rises in the first month in the great portal, which is the fourth those six portals in the east. And in that fourth portal from which the sun rises in the first month are twelve window-openings, from which proceed a flame when they are opened in their season. When the sun rises in the heaven, he comes forth through that fourth portal thirty, mornings in succession, and sets accurately in the fourth portal in the west of the heaven. And during this period the day becomes daily longer and the night nightly shorter to the thirtieth morning. On that day the day is longer than the night by a ninth part, and the day amounts exactly to ten parts and the night to eight parts. And the sun rises from that fourth portal, and sets in the fourth and returns to the fifth portal of the east thirty mornings, and rises from it and sets in the fifth portal. And then the day becomes longer by two parts and amounts to eleven parts, and the night becomes shorter and amounts to seven parts. And it returns to the east and enters into the sixth portal, and rises and sets in the sixth portal one-and-thirty mornings on account of its sign. On

that day the day becomes longer than the night, and the day becomes double the night, and the day becomes twelve parts, and the night is shortened and becomes six parts. And the sun mounts up to make the day shorter and the night longer, and the sun returns to the east and enters into the sixth portal, and rises from it and sets thirty mornings. And when thirty mornings are accomplished, the day decreases by exactly one part, and becomes eleven parts, and the night seven. And the sun goes forth from that sixth portal in the west, and goes to the east and rises in the fifth portal for thirty mornings, and sets in the west again in the fifth western portal. On that day the day decreases by two parts, and amounts to ten parts and the night to eight parts. And the sun goes forth from that fifth portal and sets in the fifth portal of the west, and rises in the fourth portal for one- and-thirty mornings on account of its sign, and sets in the west. On that day the day is equalized with the night, and becomes of equal length, and the night amounts to nine parts and the day to nine parts. And the sun rises from that portal and sets in the west, and returns to the east and rises thirty mornings in the third portal and sets in the west in the third portal. And on that day the night becomes longer than the day, and night becomes longer than night, and day shorter than day till the thirtieth morning, and the night amounts exactly to ten parts and the day to eight parts. And the sun rises from that third portal and sets in the third portal in the west and returns to the east, and for thirty mornings rises in the second portal in the east, and in like manner sets in the second portal in the west of the heaven. And on that day the night amounts to eleven parts and the day to seven parts. And the sun rises on that day from that second portal and sets in the west in the second portal, and returns to the east into the first portal for one-and-thirty mornings, and sets in the first portal in the west of the heaven. And on that day the night becomes longer and amounts to the double of the day: and the night amounts exactly to twelve parts and the day to six. And the sun has (therewith) traversed the divisions of his orbit and turns again on those divisions of his orbit, and enters that portal thirty mornings and sets also in the west opposite to it. And on that night has the night decreased in length by a ninth part, and the night has become eleven parts and the day seven parts. And the sun has returned and entered into the second portal in the east, and returns on those his divisions of his orbit for thirty mornings, rising and setting. And on that day the night decreases in length, and the night amounts to ten parts and the day to eight. And on that day the sun rises from that portal, and sets in the west, and returns to the east, and rises in the third portal for one-and-thirty mornings, and sets in the west of the heaven. On that day the night decreases and amounts to nine parts, and the day to nine parts, and the night is equal to the day and the year is exactly as to its days three hundred and sixty-four. And the length of the day and of the night, and the shortness of the day and of the night arise-through the course of the sun these distinctions are made (lit. ' they are separated '). So it comes that its course becomes daily longer, and its course nightly shorter. And this is the law and the course of the sun, and his

return as often as he returns sixty times and rises, i.e. the great luminary which is named the sun, for ever and ever. And that which (thus) rises is the great luminary, and is so named according to its appearance, according as the Lord commanded. As he rises, so he sets and decreases not, and rests not, but runs day and night, and his light is sevenfold brighter than that of the moon; but as regards size they are both equal.

And after this law I saw another law dealing with the smaller luminary, which is named the Moon. And her circumference is like the circumference of the heaven, and her chariot in which she rides is driven by the wind, and light is given to her in (definite) measure. And her rising and setting change every month: and her days are like the days of the sun, and when her light is uniform (i.e. full) it amounts to the seventh part of the light of the sun. And thus she rises. And her first phase in the east comes forth on the thirtieth morning: and on that day she becomes visible, and constitutes for you the first phase of the moon on the thirtieth day together with the sun in the portal where the sun rises. And the one half of her goes forth by a seventh part, and her whole circumference is empty, without light, with the exception of one-seventh part of it, (and) the fourteenth part of her light. And when she receives one-seventh part of the half of her light, her light amounts to one-seventh part and the half thereof. And she sets with the sun, and when the sun rises the moon rises with him and receives the half of one part of light, and in that night in the beginning of her morning in the commencement of the lunar day the moon sets with the sun, and is invisible that night with the fourteen parts and the half of one of them. And she rises on that day with exactly a seventh part, and comes forth and recedes from the rising of the sun, and in her remaining days she becomes bright in the (remaining) thirteen parts.

And I saw another course, a law for her, (and) how according to that law she performs her monthly revolution. And all these Uriel, the holy angel who is the leader of them all, showed to me, and their positions, and I wrote down their positions as he showed them to me, and I wrote down their months as they were, and the appearance of their lights till fifteen days were accomplished. In single seventh parts she accomplishes all her light in the east, and in single seventh parts accomplishes all her darkness in the west. And in certain months she alters her settings, and in certain months she pursues her own peculiar course. In two months the moon sets with the sun: in those two middle portals the third and the fourth. She goes forth for seven days, and turns about and returns again through the portal where the sun rises, and accomplishes all her light: and she recedes from the sun, and in eight days enters the sixth portal from which the sun goes forth. And when the sun goes forth from the fourth portal she goes forth seven days, until she goes forth from the fifth and turns back again in seven days into the fourth portal and accomplishes all her light: and she recedes and enters into the first portal in eight days. And she returns again in seven days into the fourth portal from which the sun goes forth. Thus I saw their position -how the moons rose and

the sun set in those days. And if five years are added together the sun has an overplus of thirty days, and all the days which accrue to it for one of those five years, when they are full, amount to days. And the overplus of the sun and of the stars amounts to six days: in years days every year come to days: and the moon falls behind the sun and stars to the number of days. And the sun and the stars bring in all the years exactly, so that they do not advance or delay their position by a single day unto eternity; but complete the years with perfect justice in days. In years there are , days, and in years , days, so that in years there are , days. For the moon alone the days amount in years to , days, and in years she falls days behind: i.e. to the sum (of ,) there is to be added (, and) days. And in years there are , days, so that for the moon the days in years amount to , days. For in years she falls behind to the amount of days, all the days she falls behind in years are . And the year is accurately completed in conformity with their world-stations and the stations of the sun, which rise from the portals through which it (the sun) rises and sets days.

And the leaders of the heads of the thousands, who are placed over the whole creation and over all the stars, have also to do with the four intercalary days, being inseparable from their office, according to the reckoning of the year, and these render service on the four days which are not reckoned in the reckoning of the year. And owing to them men go wrong therein, for those luminaries truly render service on the world-stations, one in the first portal, one in the third portal of the heaven, one in the fourth portal, and one in the sixth portal, and the exactness of the year is accomplished through its separate three hundred and sixty-four stations. For the signs and the times and the years and the days the angel Uriel showed to me, whom the Lord of glory hath set for ever over all the luminaries of the heaven, in the heaven and in the world, that they should rule on the face of the heaven and be seen on the earth, and be leaders for the day and the night, i.e. the sun, moon, and stars, and all the ministering creatures which make their revolution in all the chariots of the heaven. In like manner twelve doors Uriel showed me, open in the circumference of the sun's chariot in the heaven, through which the rays of the sun break forth: and from them is warmth diffused over the earth, when they are opened at their appointed seasons. And for the winds and the spirit of the dew when they are opened, standing open in the heavens at the ends. As for the twelve portals in the heaven, at the ends of the earth, out of which go forth the sun, moon, and stars, and all the works of heaven in the east and in the west, There are many windows open to the left and right of them, and one window at its (appointed) season produces warmth, corresponding (as these do) to those doors from which the stars come forth according as He has commanded them, and wherein they set corresponding to their number. And I saw chariots in the heaven, running in the world, above those portals in which revolve the stars that never set. And one is larger than all the rest, and it is that that makes its course through the entire world.

And at the ends of the earth I saw twelve portals open to all the quarters (of

the heaven), from which the winds go forth and blow over the earth. Three of them are open on the face (i.e. the east) of the heavens, and three in the west, and three on the right (i.e. the south) of the heaven, and three on the left (i.e. the north). And the three first are those of the east, and three are of the north, and three after those on the left of the south, and three of the west. Through four of these come winds of blessing and prosperity, and from those eight come hurtful winds: when they are sent, they bring destruction on all the earth and on the water upon it, and on all who dwell thereon, and on everything which is in the water and on the land. And the first wind from those portals, called the east wind, comes forth through the first portal which is in the east, inclining towards the south: from it come forth desolation, drought, heat, and destruction. And through the second portal in the middle comes what is fitting, and from it there come rain and fruitfulness and prosperity and dew; and through the third portal which lies toward the north come cold and drought. And after these come forth the south winds through three portals: through the first portal of them inclining to the east comes forth a hot wind. And through the middle portal next to it there come forth fragrant smells, and dew and rain, and prosperity and health. And through the third portal lying to the west come forth dew and rain, locusts and desolation. And after these the north winds: from the seventh portal in the east come dew and rain, locusts and desolation. And from the middle portal come in a direct direction health and rain and dew and prosperity; and through the third portal in the west come cloud and hoar-frost, and snow and rain, and dew and locusts. And after these four are the west winds: through the first portal adjoining the north come forth dew and hoar-frost, and cold and snow and frost. And from the middle portal come forth dew and rain, and prosperity and blessing; and through the last portal which adjoins the south come forth drought and desolation, and burning and destruction. And the twelve portals of the four quarters of the heaven are therewith completed, and all their laws and all their plagues and all their benefactions have I shown to thee, my son Methuselah.

And the first quarter is called the east, because it is the first: and the second, the south, because the Most High will descend there, yea, there in quite a special sense will He who is blessed for ever descend. And the west quarter is named the diminished, because there all the luminaries of the heaven wane and go down. And the fourth quarter, named the north, is divided into three parts: the first of them is for the dwelling of men: and the second contains seas of water, and the abysses and forests and rivers, and darkness and clouds; and the third part contains the garden of righteousness. I saw seven high mountains, higher than all the mountains which are on the earth: and thence comes forth hoar-frost, and days, seasons, and years pass away. I saw seven rivers on the earth larger than all the rivers: one of them coming from the west pours its waters into the Great Sea. And these two come from the north to the sea and pour their waters into the Erythraean Sea in the east. And the remaining, four come forth on the side of the north to their own sea, two of

them to the Erythraean Sea, and two into the Great Sea and discharge themselves there and some say: into the desert. Seven great islands I saw in the sea and in the mainland: two in the mainland and five in the Great Sea. , And the names of the sun are the following: the first Orjares, and the second Tomas. And the moon has four names: the first name is Asonja, the second Ebla, the third Benase, and the fourth Erae. These are the two great luminaries: their circumference is like the circumference of the heaven, and the size of the circumference of both is alike. In the circumference of the sun there are seven portions of light which are added to it more than to the moon, and in definite measures it is transferred till the seventh portion of the sun is exhausted. And they set and enter the portals of the west, and make their revolution by the north, and come forth through the eastern portals on the face of the heaven. And when the moon rises one-fourteenth part appears in the heaven: the light becomes full in her: on the fourteenth day she accomplishes her light. And fifteen parts of light are transferred to her till the fifteenth day (when) her light is accomplished, according to the sign of the year, and she becomes fifteen parts, and the moon grows by (the addition of) fourteenth parts. And in her waning (the moon) decreases on the first day to fourteen parts of her light, on the second to thirteen parts of light, on the third to twelve, on the fourth to eleven, on the fifth to ten, on the sixth to nine, on the seventh to eight, on the eighth to seven, on the ninth to six, on the tenth to five, on the eleventh to four, on the twelfth to three, on the thirteenth to two, on the fourteenth to the half of a seventh, and all her remaining light disappears wholly on the fifteenth. And in certain months the month has twenty-nine days and once twenty-eight. And Uriel showed me another law: when light is transferred to the moon, and on which side it is transferred to her by the sun. During all the period during which the moon is growing in her light, she is transferring it to herself when opposite to the sun during fourteen days her light is accomplished in the heaven, and when she is illumined throughout, her light is accomplished full in the heaven. And on the first day she is called the new moon, for on that day the light rises upon her. She becomes full moon exactly on the day when the sun sets in the west, and from the east she rises at night, and the moon shines the whole night through till the sun rises over against her and the moon is seen over against the sun. On the side whence the light of the moon comes forth, there again she wanes till all the light vanishes and all the days of the month are at an end, and her circumference is empty, void of light. And three months she makes of thirty days, and at her time she makes three months of twenty- nine days each, in which she accomplishes her waning in the first period of time, and in the first portal for one hundred and seventy-seven days. And in the time of her going out she appears for three months (of) thirty days each, and for three months she appears (of) twenty-nine each. At night she appears like a man for twenty days each time, and by day she appears like the heaven, and there is nothing else in her save her light.

And now, my son, I have shown thee everything, and the law of all the stars of the heaven is completed. And he showed me all the laws of these for every day, and for every season of bearing rule, and for every year, and for its going forth, and for the order prescribed to it every month and every week: And the waning of the moon which takes place in the sixth portal: for in this sixth portal her light is accomplished, and after that there is the beginning of the waning: (And the waning) which takes place in the first portal in its season, till one hundred and seventy-seven days are accomplished: reckoned according to weeks, twenty-five (weeks) and two days. She falls behind the sun and the order of the stars exactly five days in the course of one period, and when this place which thou seest has been traversed. Such is the picture and sketch of every luminary which Uriel the archangel, who is their leader, showed unto me.

And in those days the angel Uriel answered and said to me: ‘ Behold, I have shown thee everything, Enoch, and I have revealed everything to thee that thou shouldst see this sun and this moon, and the leaders of the stars of the heaven and all those who turn them, their tasks and times and departures.

And in the days of the sinners the years shall be shortened,

And their seed shall be tardy on their lands and fields,

And all things on the earth shall alter,

And shall not appear in their time:

And the rain shall be kept back

And the heaven shall withhold (it).

And in those times the fruits of the earth shall be backward,

And shall not grow in their time,

And the fruits of the trees shall be withheld in their time.

And the moon shall alter her order,

And not appear at her time.

And in those days the sun shall be seen and he shall journey in the evening on the extremity of the great chariot in the west

And shall shine more brightly than accords with the order of light.

And many chiefs of the stars shall transgress the order (prescribed).

And these shall alter their orbits and tasks,

And not appear at the seasons prescribed to them.

And the whole order of the stars shall be concealed from the sinners,

And the thoughts of those on the earth shall err concerning them,

And they shall be altered from all their ways,

Yea, they shall err and take them to be gods.

And evil shall be multiplied upon them,

And punishment shall come upon them So as to destroy all.’

And he said unto me:

‘ Observe, Enoch, these heavenly tablets,

And read what is written thereon,

And mark every individual fact.’

And I observed the heavenly tablets, and read everything which was written (thereon) and understood everything, and read the book of all the deeds of mankind, and of all the children of flesh that shall be upon the earth to the remotest generations. And forthwith I blessed the great Lord the King of glory for ever, in that He has made all the works of the world,

And I extolled the Lord because of His patience,
And blessed Him because of the children of men.

And after that I said:

‘ Blessed is the man who dies in righteousness and goodness,
Concerning whom there is no book of unrighteousness written,
And against whom no day of judgement shall be found.’

And those seven holy ones brought me and placed me on the earth before the door of my house, and said to me: ‘ Declare everything to thy son Methuselah, and show to all thy children that no flesh is righteous in the sight of the Lord, for He is their Creator. One year we will leave thee with thy son, till thou givest thy (last) commands, that thou mayest teach thy children and record (it) for them, and testify to all thy children; and in the second year they shall take thee from their midst.

Let thy heart be strong,

For the good shall announce righteousness to the good;

The righteous with the righteous shall rejoice,

And shall offer congratulation to one another.

But the sinners shall die with the sinners,

And the apostate go down with the apostate.

And those who practice righteousness shall die on account of the deeds of men,

And be taken away on account of the doings of the godless.’

And in those days they ceased to speak to me, and I came to my people, blessing the Lord of the world.

And now, my son Methuselah, all these things I am recounting to thee and writing down for thee! and I have revealed to thee everything, and given thee books concerning all these: so preserve, my son Methuselah, the books from thy father’s hand, and (see) that thou deliver them to the generations of the world.

I have given Wisdom to thee and to thy children,

And thy children that shall be to thee,

That they may give it to their children for generations,

This wisdom (namely) that passeth their thought.

And those who understand it shall not sleep,

But shall listen with the ear that they may learn this wisdom,

And it shall please those that eat thereof better than good food.

Blessed are all the righteous, blessed are all those who walk In the way of righteousness and sin not as the sinners, in the reckoning of all their days in which the sun traverses the heaven, entering into and departing from the

portals for thirty days with the heads of thousands of the order of the stars, together with the four which are intercalated which divide the four portions of the year, which lead them and enter with them four days. Owing to them men shall be at fault and not reckon them in the whole reckoning of the year: yea, men shall be at fault, and not recognize them accurately. For they belong to the reckoning of the year and are truly recorded (thereon) for ever, one in the first portal and one in the third, and one in the fourth and one in the sixth, and the year is completed in three hundred and sixty-four days. And the account thereof is accurate and the recorded reckoning thereof exact; for the luminaries, and months and festivals, and years and days, has Uriel shown and revealed to me, to whom the Lord of the whole creation of the world hath subjected the host of heaven. And he has power over night and day in the heaven to cause the light to give light to men -sun, moon, and stars, and all the powers of the heaven which revolve in their circular chariots. And these are the orders of the stars, which set in their places, and in their seasons and festivals and months. And these are the names of those who lead them, who watch that they enter at their times, in their orders, in their seasons, in their months, in their periods of dominion, and in their positions. Their four leaders who divide the four parts of the year enter first; and after them the twelve leaders of the orders who divide the months; and for the three hundred and sixty (days) there are heads over thousands who divide the days; and for the four intercalary days there are the leaders which sunder the four parts of the year. And these heads over thousands are intercalated between leader and leader, each behind a station, but their leaders make the division. And these are the names of the leaders who divide the four parts of the year which are ordained: Milki'el, Hel'emmelek, and Mel'ejal, and Narel. And the names of those who lead them: Adnar'el, and Ijasusa'el, and 'Elome'el- these three follow the leaders of the orders, and there is one that follows the three leaders of the orders which follow those leaders of stations that divide the four parts of the year. In the beginning of the year Melkejal rises first and rules, who is named Tam'aini and sun, and all the days of his dominion whilst he bears rule are ninety-one days. And these are the signs of the days which are to be seen on earth in the days of his dominion: sweat, and heat, and calms; and all the trees bear fruit, and leaves are produced on all the trees, and the harvest of wheat, and the rose-flowers, and all the flowers which come forth in the field, but the trees of the winter season become withered. And these are the names of the leaders which are under them: Berka'el, Zelebs'el, and another who is added a head of a thousand, called Hilujaseph: and the days of the dominion of this (leader) are at an end. The next leader after him is Hel'emmelek, whom one names the shining sun, and all the days of his light are ninety-one days. And these are the signs of (his) days on the earth: glowing heat and dryness, and the trees ripen their fruits and produce all their fruits ripe and ready, and the sheep pair and become pregnant, and all the fruits of the earth are gathered in, and everything that is in the fields, and the winepress: these things take

place in the days of his dominion. These are the names, and the orders, and the leaders of those heads of thousands: Gida'ljal, Ke'el, and He'el, and the name of the head of a thousand which is added to them, Asfa'el: and the days of his dominion are at an end.

Section IV. s LXXXIII-XC.

The Dream-Visions.

And now, my son Methuselah, I will show thee all my visions which I have seen, recounting them before thee. Two visions I saw before I took a wife, and the one was quite unlike the other: the first when I was learning to write: the second before I took thy mother, (when) I saw a terrible vision. And regarding them I prayed to the Lord. I had laid me down in the house of my grandfather Mahalalel, (when) I saw in a vision how the heaven collapsed and was borne off and fell to the earth. And when it fell to the earth I saw how the earth was swallowed up in a great abyss, and mountains were suspended on mountains, and hills sank down on hills, and high trees were rent from their stems, and hurled down and sunk in the abyss. And thereupon a word fell into my mouth, and I lifted up (my voice) to cry aloud, and said: 'The earth is destroyed.' And my grandfather Mahalalel waked me as I lay near him, and said unto me: 'Why dost thou cry so, my son, and why dost thou make such lamentation?' And I recounted to him the whole vision which I had seen, and he said unto me: 'A terrible thing hast thou seen, my son, and of grave moment is thy dream-vision as to the secrets of all the sin of the earth: it must sink into the abyss and be destroyed with a great destruction. And now, my son, arise and make petition to the Lord of glory, since thou art a believer, that a remnant may remain on the earth, and that He may not destroy the whole earth. My son, from heaven all this will come upon the earth, and upon the earth there will be great destruction. After that I arose and prayed and implored and besought, and wrote down my prayer for the generations of the world, and I will show everything to thee, my son Methuselah. And when I had gone forth below and seen the heaven, and the sun rising in the east, and the moon setting in the west, and a few stars, and the whole earth, and everything as He had known it in the beginning, then I blessed the Lord of judgement and extolled Him because He had made the sun to go forth from the windows of the east, and he ascended and rose on the face of the heaven, and set out and kept traversing the path shown unto him.

And I lifted up my hands in righteousness and blessed the Holy and Great One, and spake with the breath of my mouth, and with the tongue of flesh, which God has made for the children of the flesh of men, that they should speak therewith, and He gave them breath and a tongue and a mouth that they should speak therewith:

Blessed be Thou, O Lord, King,
Great and mighty in Thy greatness,
Lord of the whole creation of the heaven,
King of kings and God of the whole world.

And Thy power and kingship and greatness abide for ever and ever,
And throughout all generations Thy dominion;
And all the heavens are Thy throne for ever,
And the whole earth Thy footstool for ever and ever.
For Thou hast made and Thou rulest all things,
And nothing is too hard for Thee,
Wisdom departs not from the place of Thy throne,
Nor turns away from Thy presence.
And Thou knowest and seest and hearest everything,
And there is nothing hidden from Thee for Thou seest everything.
And now the angels of Thy heavens are guilty of trespass,
And upon the flesh of men abideth Thy wrath until the great day of
judgement.

And now, O God and Lord and Great King,
I implore and beseech Thee to fulfil my prayer,
To leave me a posterity on earth,
And not destroy all the flesh of man,
And make the earth without inhabitant,
So that there should be an eternal destruction.
And now, my Lord, destroy from the earth the flesh which has aroused Thy
wrath,
But the flesh of righteousness and uprightness establish as a plant of the
eternal seed,

And hide not Thy face from the prayer of Thy servant, O Lord.’
, And after this I saw another dream, and I will show the whole dream to thee,
my son. And Enoch lifted up (his voice) and spake to his son Methuselah: ‘
To thee, my son, will I speak: hear my words-incline thine ear to the dream-
vision of thy father. Before I took thy mother Edna, I saw in a vision on my
bed, and behold a bull came forth from the earth, and that bull was white; and
after it came forth a heifer, and along with this (latter) came forth two bulls,
one of them black and the other red. And that black bull gored the red one and
pursued him over the earth, and thereupon I could no longer see that red bull.
But that black bull grew and that heifer went with him, and I saw that many
oxen proceeded from him which resembled and followed him. And that cow,
that first one, went from the presence of that first bull in order to seek that red
one, but found him not, and lamented with a great lamentation over him and
sought him. And I looked till that first bull came to her and quieted her, and
from that time onward she cried no more. And after that she bore another
white bull, and after him she bore many bulls and black cows. And I saw in
my sleep that white bull likewise grow and become a great white bull, and
from Him proceeded many white bulls, and they resembled him. And they
began to beget many white bulls, which resembled them, one following the
other, (even) many.

And again I saw with mine eyes as I slept, and I saw the heaven above, and

behold a star fell from heaven, and it arose and eat and pastured amongst those oxen. And after that I saw the large and the black oxen, and behold they all changed their stalls and pastures and their cattle, and began to live with each other. And again I saw in the vision, and looked towards the heaven, and behold I saw many stars descend and cast themselves down from heaven to that first star, and they became bulls amongst those cattle and pastured with them amongst them. And I looked at them and saw, and behold they all let out their privy members, like horses, and began to cover the cows of the oxen, and they all became pregnant and bare elephants, camels, and asses. And all the oxen feared them and were affrighted at them, and began to bite with their teeth and to devour, and to gore with their horns. And they began, moreover, to devour those oxen; and behold all the children of the earth began to tremble and quake before them and to flee from them.

And again I saw how they began to gore each other and to devour each other, and the earth began to cry aloud. And I raised mine eyes again to heaven, and I saw in the vision, and behold there came forth from heaven beings who were like white men: and four went forth from that place and three with them. And those three that had last come forth grasped me by my hand and took me up, away from the generations of the earth, and raised me up to a lofty place, and showed me a tower raised high above the earth, and all the hills were lower. And one said unto me: ‘ Remain here till thou seest everything that befalls those elephants, camels, and asses, and the stars and the oxen, and all of them.’

And I saw one of those four who had come forth first, and he seized that first star which had fallen from the heaven, and bound it hand and foot and cast it into an abyss: now that abyss was narrow and deep, and horrible and dark. And one of them drew a sword, and gave it to those elephants and camels and asses: then they began to smite each other, and the whole earth quaked because of them. And as I was beholding in the vision, lo, one of those four who had come forth stoned (them) from heaven, and gathered and took all the great stars whose privy members were like those of horses, and bound them all hand and foot, and cast them in an abyss of the earth.

And one of those four went to that white bull and instructed him in a secret, without his being terrified: he was born a bull and became a man, and built for himself a great vessel and dwelt thereon; and three bulls dwelt with him in that vessel and they were covered in. And again I raised mine eyes towards heaven and saw a lofty roof, with seven water torrents thereon, and those torrents flowed with much water into an enclosure. And I saw again, and behold fountains were opened on the surface of that great enclosure, and that water began to swell and rise upon the surface, and I saw that enclosure till all its surface was covered with water. And the water, the darkness, and mist increased upon it; and as I looked at the height of that water, that water had risen above the height of that enclosure, and was streaming over that enclosure, and it stood upon the earth. And all the cattle of that enclosure were

gathered together until I saw how they sank and were swallowed up and perished in that water. But that vessel floated on the water, while all the oxen and elephants and camels and asses sank to the bottom with all the animals, so that I could no longer see them, and they were not able to escape, (but) perished and sank into the depths. And again I saw in the vision till those water torrents were removed from that high roof, and the chasms of the earth were leveled up and other abysses were opened. Then the water began to run down into these, till the earth became visible; but that vessel settled on the earth, and the darkness retired and light appeared. But that white bull which had become a man came out of that vessel, and the three bulls with him, and one of those three was white like that bull, and one of them was red as blood, and one black: and that white bull departed from them. And they began to bring forth beasts of the field and birds, so that there arose different genera: lions, tigers, wolves, dogs, hyenas, wild boars, foxes, squirrels, swine, falcons, vultures, kites, eagles, and ravens; and among them was born a white bull. And they began to bite one another; but that white bull which was born amongst them begat a wild ass and a white bull with it, and the wild asses multiplied. But that bull which was born from him begat a black wild boar and a white sheep; and the former begat many boars, but that sheep begat twelve sheep. And when those twelve sheep had grown, they gave up one of them to the asses, and those asses again gave up that sheep to the wolves, and that sheep grew up among the wolves. And the Lord brought the eleven sheep to live with it and to pasture with it among the wolves: and they multiplied and became many flocks of sheep. And the wolves began to fear them, and they oppressed them until they destroyed their little ones, and they cast their young into a river of much water: but those sheep began to cry aloud on account of their little ones, and to complain unto their Lord. And a sheep which had been saved from the wolves fled and escaped to the wild asses; and I saw the sheep how they lamented and cried, and besought their Lord with all their might, till that Lord of the sheep descended at the voice of the sheep from a lofty abode, and came to them and pastured them. And He called that sheep which had escaped the wolves, and spake with it concerning the wolves that it should admonish them not to touch the sheep. And the sheep went to the wolves according to the word of the Lord, and another sheep met it and went with it, and the two went and entered together into the assembly of those wolves, and spake with them and admonished them not to touch the sheep from henceforth. And thereupon I saw the wolves, and how they oppressed the sheep exceedingly with all their power; and the sheep cried aloud. And the Lord came to the sheep and they began to smite those wolves: and the wolves began to make lamentation; but the sheep became quiet and forthwith ceased to cry out. And I saw the sheep till they departed from amongst the wolves; but the eyes of the wolves were blinded, and those wolves departed in pursuit of the sheep with all their power. And the Lord of the sheep went with them, as their leader, and all His sheep followed Him: and his face was dazzling and

glorious and terrible to behold. But the wolves began to pursue those sheep till they reached a sea of water. And that sea was divided, and the water stood on this side and on that before their face, and their Lord led them and placed Himself between them and the wolves. And as those wolves did not yet see the sheep, they proceeded into the midst of that sea, and the wolves followed the sheep, and those wolves ran after them into that sea. And when they saw the Lord of the sheep, they turned to flee before His face, but that sea gathered itself together, and became as it had been created, and the water swelled and rose till it covered those wolves. And I saw till all the wolves who pursued those sheep perished and were drowned. But the sheep escaped from that water and went forth into a wilderness, where there was no water and no grass; and they began to open their eyes and to see; and I saw the Lord of the sheep pasturing them and giving them water and grass, and that sheep going and leading them. And that sheep ascended to the summit of that lofty rock, and the Lord of the sheep sent it to them. And after that I saw the Lord of the sheep who stood before them, and His appearance was great and terrible and majestic, and all those sheep saw Him and were afraid before His face. And they all feared and trembled because of Him, and they cried to that sheep with them which was amongst them: ‘ We are not able to stand before our Lord or to behold Him.’ And that sheep which led them again ascended to the summit of that rock, but the sheep began to be blinded and to wander from the way which he had showed them, but that sheep wot not thereof. And the Lord of the sheep was wrathful exceedingly against them, and that sheep discovered it, and went down from the summit of the rock, and came to the sheep, and found the greatest part of them blinded and fallen away. And when they saw it they feared and trembled at its presence, and desired to return to their folds. And that sheep took other sheep with it, and came to those sheep which had fallen away, and began to slay them; and the sheep feared its presence, and thus that sheep brought back those sheep that had fallen away, and they returned to their folds. And I saw in this vision till that sheep became a man and built a house for the Lord of the sheep, and placed all the sheep in that house. And I saw till this sheep which had met that sheep which led them fell asleep: and I saw till all the great sheep perished and little ones arose in their place, and they came to a pasture, and approached a stream of water. Then that sheep, their leader which had become a man, withdrew from them and fell asleep, and all the sheep sought it and cried over it with a great crying. And I saw till they left off crying for that sheep and crossed that stream of water, and there arose the two sheep as leaders in the place of those which had led them and fallen asleep (lit. ‘ had fallen asleep and led them ‘). And I saw till the sheep came to a goodly place, and a pleasant and glorious land, and I saw till those sheep were satisfied; and that house stood amongst them in the pleasant land. And sometimes their eyes were opened, and sometimes blinded, till another sheep arose and led them and brought them all back, and their eyes were opened. And the dogs and the foxes and the wild boars began to devour

those sheep till the Lord of the sheep raised up another sheep a ram from their midst, which led them. And that ram began to butt on either side those dogs, foxes, and wild boars till he had destroyed them all. And that sheep whose eyes were opened saw that ram, which was amongst the sheep, till it forsook its glory and began to butt those sheep, and trampled upon them, and behaved itself unseemly. And the Lord of the sheep sent the lamb to another lamb and raised it to being a ram and leader of the sheep instead of that ram which had forsaken its glory. And it went to it and spake to it alone, and raised it to being a ram, and made it the prince and leader of the sheep; but during all these things those dogs oppressed the sheep. And the first ram pursued that second ram, and that second ram arose and fled before it; and I saw till those dogs pulled down the first ram. And that second ram arose and led the little sheep. And those sheep grew and multiplied; but all the dogs, and foxes, and wild boars feared and fled before it, and that ram butted and killed the wild beasts, and those wild beasts had no longer any power among the sheep and robbed them no more of ought. And that ram begat many sheep and fell asleep; and a little sheep became ram in its stead, and became prince and leader of those sheep. And that house became great and broad, and it was built for those sheep: (and) a tower lofty and great was built on the house for the Lord of the sheep, and that house was low, but the tower was elevated and lofty, and the Lord of the sheep stood on that tower and they offered a full table before Him. And again I saw those sheep that they again erred and went many ways, and forsook that their house, and the Lord of the sheep called some from amongst the sheep and sent them to the sheep, but the sheep began to slay them. And one of them was saved and was not slain, and it sped away and cried aloud over the sheep; and they sought to slay it, but the Lord of the sheep saved it from the sheep, and brought it up to me, and caused it to dwell there. And many other sheep He sent to those sheep to testify unto them and lament over them. And after that I saw that when they forsook the house of the Lord and His tower they fell

away entirely, and their eyes were blinded; and I saw the Lord of the sheep how He wrought much slaughter amongst them in their herds until those sheep invited that slaughter and betrayed His place. And He gave them over into the hands of the lions and tigers, and wolves and hyenas, and into the hand of the foxes, and to all the wild beasts, and those wild beasts began to tear in pieces those sheep. And I saw that He forsook that their house and their tower and gave them all into the hand of the lions, to tear and devour them, into the hand of all the wild beasts. And I began to cry aloud with all my power, and to appeal to the Lord of the sheep, and to represent to Him in regard to the sheep that they were devoured by all the wild beasts. But He remained unmoved, though He saw it, and rejoiced that they were devoured and swallowed and robbed, and left them to be devoured in the hand of all the beasts. And He called seventy shepherds, and cast those sheep to them that they might pasture them, and He spake to the shepherds and their

companions: ‘ Let each individual of you pasture the sheep henceforward, and everything that I shall command you that do ye. And I will deliver them over unto you duly numbered, and tell you which of them are to be destroyed-and them destroy ye.’ And He gave over unto them those sheep. And He called another and spake unto him: ‘ Observe and mark everything that the shepherds will do to those sheep; for they will destroy more of them than I have commanded them. And every excess and the destruction which will be wrought through the shepherds, record (namely) how many they destroy according to my command, and how many according to their own caprice: record against every individual shepherd all the destruction he effects. And read out before me by number how many they destroy, and how many they deliver over for destruction, that I may have this as a testimony against them, and know every deed of the shepherds, that I may comprehend and see what they do, whether or not they abide by my command which I have commanded them. But they shall not know it, and thou shalt not declare it to them, nor admonish them, but only record against each individual all the destruction which the shepherds effect each in his time and lay it all before me.’ And I saw till those shepherds pastured in their season, and they began to slay and to destroy more than they were bidden, and they delivered those sheep into the hand of the lions. And the lions and tigers eat and devoured the greater part of those sheep, and the wild boars eat along with them; and they burnt that tower and demolished that house. And I became exceedingly sorrowful over that tower because that house of the sheep was demolished, and afterwards I was unable to see if those sheep entered that house. And the shepherds and their associates delivered over those sheep to all the wild beasts, to devour them, and each one of them received in his time a definite number: it was written by the other in a book how many each one of them destroyed of them. And each one slew and destroyed many more than was prescribed; and I began to weep and lament on account of those sheep. And thus in the vision I saw that one who wrote, how he wrote down every one that was destroyed by those shepherds, day by day, and carried up and laid down and showed actually the whole book to the Lord of the sheep-(even) everything that they had done, and all that each one of them had made away with, and all that they had given over to destruction. And the book was read before the Lord of the sheep, and He took the book from his hand and read it and sealed it and laid it down. And forthwith I saw how the shepherds pastured for twelve hours, and behold three of those sheep turned back and came and entered and began to build up all that had fallen down of that house; but the wild boars tried to hinder them, but they were not able. And they began again to build as before, and they reared up that tower, and it was named the high tower; and they began again to place a table before the tower, but all the bread on it was polluted and not pure. And as touching all this the eyes of those sheep were blinded so that they saw not, and (the eyes of) their shepherds likewise; and they delivered them in large numbers to their shepherds for destruction, and they trampled the sheep with

their feet and devoured them. And the Lord of the sheep remained unmoved till all the sheep were dispersed over the field and mingled with them (i.e. the beasts), and they (i.e. the shepherds) did not save them out of the hand of the beasts. And this one who wrote the book carried it up, and showed it and read it before the Lord of the sheep, and implored Him on their account, and besought Him on their account as he showed Him all the doings of the shepherds, and gave testimony before Him against all the shepherds. And he took the actual book and laid it down beside Him and departed.

And I saw till that in this manner thirty-five shepherds undertook the pasturing (of the sheep), and they severally completed their periods as did the first; and others received them into their hands, to pasture them for their period, each shepherd in his own period. And after that I saw in my vision all the birds of heaven coming, the eagles, the vultures, the kites, the ravens; but the eagles led all the birds; and they began to devour those sheep, and to pick out their eyes and to devour their flesh. And the sheep cried out because their flesh was being devoured by the birds, and as for me I looked and lamented in my sleep over that shepherd who pastured the sheep. And I saw until those sheep were devoured by the dogs and eagles and kites, and they left neither flesh nor skin nor sinew remaining on them till only their bones stood there: and their bones too fell to the earth and the sheep became few. And I saw until that twenty-three had undertaken the pasturing and completed in their several periods fifty-eight times. But behold lambs were borne by those white sheep, and they began to open their eyes and to see, and to cry to the sheep. Yea, they cried to them, but they did not hearken to what they said to them, but were exceedingly deaf, and their eyes were very exceedingly blinded. And I saw in the vision how the ravens flew upon those lambs and took one of those lambs, and dashed the sheep in pieces and devoured them. And I saw till horns grew upon those lambs, and the ravens cast down their horns; and I saw till there sprouted a great horn of one of those sheep, and their eyes were opened. And it looked at them and their eyes opened, and it cried to the sheep, and the rams saw it and all ran to it. And notwithstanding all this those eagles and vultures and ravens and kites still kept tearing the sheep and swooping down upon them and devouring them: still the sheep remained silent, but the rams lamented and cried out. And those ravens fought and battled with it and sought to lay low its horn, but they had no power over it. All the eagles and vultures and ravens and kites were gathered together, and there came with them all the sheep of the field, yea, they all came together, and helped each other to break that horn of the ram. And I saw till a great sword was given to the sheep, and the sheep proceeded against all the beasts of the field to slay them, and all the beasts and the birds of the heaven fled before their face. And I saw that man, who wrote the book according to the command of the Lord, till he opened that book concerning the destruction which those twelve last shepherds had wrought, and showed that they had destroyed much more than their predecessors, before the Lord of the sheep. And I saw till the Lord of the

sheep came unto them and took in His hand the staff of His wrath, and smote the earth, and the earth clave asunder, and all the beasts and all the birds of the heaven fell from among those sheep, and were swallowed up in the earth and it covered them. And I saw till a throne was erected in the pleasant land, and the Lord of the sheep sat Himself thereon, and the other took the sealed books and opened those books before the Lord of the sheep. And the Lord called those men the seven first white ones, and commanded that they should bring before Him, beginning with the first star which led the way, all the stars whose privy members were like those of horses, and they brought them all before Him. And He said to that man who wrote before Him, being one of those seven white ones, and said unto him: ‘ Take those seventy shepherds to whom I delivered the sheep, and who taking them on their own authority slew more than I commanded them.’ And behold they were all bound, I saw, and they all stood before Him. And the judgement was held first over the stars, and they were judged and found guilty, and went to the place of condemnation, and they were cast into an abyss, full of fire and flaming, and full of pillars of fire. And those seventy shepherds were judged and found guilty, and they were cast into that fiery abyss. And I saw at that time how a like abyss was opened in the midst of the earth, full of fire, and they brought those blinded sheep, and they were all judged and found guilty and cast into this fiery abyss, and they burned; now this abyss was to the right of that house. And I saw those sheep burning and their bones burning. And I stood up to see till they folded up that old house; and carried off all the pillars, and all the beams and ornaments of the house were at the same time folded up with it, and they carried it off and laid it in a place in the south of the land. And I saw till the Lord of the sheep brought a new house greater and loftier than that first, and set it up in the place of the first which had been folded up: all its pillars were new, and its ornaments were new and larger than those of the first, the old one which He had taken away, and all the sheep were within it. And I saw all the sheep which had been left, and all the beasts on the earth, and all the birds of the heaven, falling down and doing homage to those sheep and making petition to and obeying them in every thing. And thereafter those three who were clothed in white and had seized me by my hand who had taken me up before, and the hand of that ram also seizing hold of me, they took me up and set me down in the midst of those sheep before the judgement took place. And those sheep were all white, and their wool was abundant and clean. And all that had been destroyed and dispersed, and all the beasts of the field, and all the birds of the heaven, assembled in that house, and the Lord of the sheep rejoiced with great joy because they were all good and had returned to His house. And I saw till they laid down that sword, which had been given to the sheep, and they brought it back into the house, and it was sealed before the presence of the Lord, and all the sheep were invited into that house, but it held them not. And the eyes of them all were opened, and they saw the good, and there was not one among them that did not see. And I saw that that house

was large and broad and very full. And I saw that a white bull was born, with large horns and all the beasts of the field and all the birds of the air feared him and made petition to him all the time. And I saw till all their generations were transformed, and they all became white bulls; and the first among them became a lamb, and that lamb became a great animal and had great black horns on its head; and the Lord of the sheep rejoiced over it and over all the oxen. And I slept in their midst: and I awoke and saw everything. This is the vision which I saw while I slept, and I awoke and blessed the Lord of righteousness and gave Him glory. Then I wept with a great weeping and my tears stayed not till I could no longer endure it: when I saw, they flowed on account of what I had seen; for everything shall come and be fulfilled, and all the deeds of men in their order were shown to me. On that night I remembered the first dream, and because of it I wept and was troubled-because I had seen that vision.

Section V. XCI-CIV (i.e. XCII, XCI. -O, -, XCIII. -O, XCI. -, XCIV-CIV.).
A Book of Exhortation and Promised Blessing for the Righteous and of
Malediction and Woe for the Sinners.

The book written by Enoch-Enoch indeed wrote this complete doctrine of wisdom, (which is) praised of all men and a judge of all the earth for all my children who shall dwell on the earth. And for the future generations who shall observe uprightness and peace.

Let not your spirit be troubled on account of the times;

For the Holy and Great One has appointed days for all things.

And the righteous one shall arise from sleep,

Shall arise and walk in the paths of righteousness,

And all his path and conversation shall be in eternal goodness and grace.

He will be gracious to the righteous and give him eternal uprightness,

And He will give him power so that he shall be (endowed) with goodness and righteousness.

And he shall walk in eternal light.

And sin shall perish in darkness for ever,

And shall no more be seen from that day for evermore.

And now, my son Methuselah, call to me all thy brothers

And gather together to me all the sons of thy mother;

For the word calls me,

And the spirit is poured out upon me,

That I may show you everything

That shall befall you for ever.'

And there upon Methuselah went and summoned to him all his brothers and assembled his relatives.

And he spake unto all the children of righteousness and said:

'Hear, ye sons of Enoch, all the words of your father,

And hearken aright to the voice of my mouth;

For I exhort you and say unto you, beloved:

Love uprightness and walk therein.
And draw not nigh to uprightness with a double heart,
And associate not with those of a double heart,
But walk in righteousness, my sons.
And it shall guide you on good paths,
And righteousness shall be your companion.
For I know that violence must increase on the earth,
And a great chastisement be executed on the earth,
And all unrighteousness come to an end:
Yea, it shall be cut off from its roots,
And its whole structure be destroyed.
And unrighteousness shall again be consummated on the earth,
And all the deeds of unrighteousness and of violence
And transgression shall prevail in a twofold degree.
And when sin and unrighteousness and blasphemy
And violence in all kinds of deeds increase,
And apostasy and transgression and uncleanness increase,
A great chastisement shall come from heaven upon all these,
And the holy Lord will come forth with wrath and chastisement
To execute judgement on earth.
In those days violence shall be cut off from its roots,
And the roots of unrighteousness together with deceit,
And they shall be destroyed from under heaven.
And all the idols of the heathen shall be abandoned,
And the temples burned with fire,
And they shall remove them from the whole earth,
And they (i.e. the heathen) shall be cast into the judgement of fire,
And shall perish in wrath and in grievous judgement for ever.
And the righteous shall arise from their sleep,
And wisdom shall arise and be given unto them.
And after that the roots of unrighteousness shall be cut off, and the sinners
shall be destroyed by the sword . . . shall be cut off from the blasphemers in
every place, and those who plan violence and those who commit blasphemy
shall perish by the sword.
And now I tell you, my sons, and show you
The paths of righteousness and the paths of violence.
Yea, I will show them to you again
That ye may know what will come to pass.
And now, hearken unto me, my sons,
And walk in the paths of righteousness,
And walk not in the paths of violence;
For all who walk in the paths of unrighteousness shall perish for ever.’
, And after that Enoch both gave and began to recount from the books. And
Enoch said:

‘ Concerning the children of righteousness and concerning the elect of the world,

And concerning the plant of uprightness, I will speak these things,

Yea, I Enoch will declare (them) unto you, my sons:

According to that which appeared to me in the heavenly vision,

And which I have known through the word of the holy angels,

And have learnt from the heavenly tablets.’

And Enoch began to recount from the books and said:

‘ I was born the seventh in the first week,

While judgement and righteousness still endured.

And after me there shall arise in the second week great wickedness,

And deceit shall have sprung up;

And in it there shall be the first end.

And in it a man shall be saved;

And after it is ended unrighteousness shall grow up,

And a law shall be made for the sinners.

And after that in the third week at its close

A man shall be elected as the plant of righteous judgement,

And his posterity shall become the plant of righteousness for evermore.

And after that in the fourth week, at its close,

Visions of the holy and righteous shall be seen,

And a law for all generations and an enclosure shall be made for them.

And after that in the fifth week, at its close,

The house of glory and dominion shall be built for ever.

And after that in the sixth week all who live in it shall be blinded,

And the hearts of all of them shall godlessly forsake wisdom.

And in it a man shall ascend;

And at its close the house of dominion shall be burnt with fire,

And the whole race of the chosen root shall be dispersed.

And after that in the seventh week shall an apostate generation arise,

And many shall be its deeds,

And all its deeds shall be apostate.

And at its close shall be elected

The elect righteous of the eternal plant of righteousness,

To receive sevenfold instruction concerning all His creation.

For who is there of all the children of men that is able to hear the voice of the Holy One without being troubled ? And who can think His thoughts ? and who is there that can behold all the works of heaven ? And how should there be one who could behold the heaven, and who is there that could understand the things of heaven and see a soul or a spirit and could tell thereof, or ascend and see all their ends and think them or do like them ? And who is there of all men that could know what is the breadth and the length of the earth, and to whom has been shown the measure of all of them ? Or is there any one who could discern the length of the heaven and how great is its height, and upon

what it is founded, and how great is the number of the stars, and where all the luminaries rest ?

And after that there shall be another, the eighth week, that of righteousness,
And a sword shall be given to it that a righteous judgement may be executed on the oppressors,

And sinners shall be delivered into the hands of the righteous.

And at its close they shall acquire houses through their righteousness,

And a house shall be built for the Great King in glory for evermore,

d And all mankind shall look to the path of uprightness.

a And after that, in the ninth week, the righteous judgement shall be revealed to the whole world,

b And all the works of the godless shall vanish from all the earth,

c And the world shall be written down for destruction.

And after this, in the tenth week in the seventh part,

There shall be the great eternal judgement,

In which He will execute vengeance amongst the angels.

And the first heaven shall depart and pass away,

And a new heaven shall appear,

And all the powers of the heavens shall give sevenfold light.

And after that there will be many weeks without number for ever,

And all shall be in goodness and righteousness,

And sin shall no more be mentioned for ever.

And now I say unto you, my sons, love righteousness and walk therein;

For the paths of righteousness are worthy of acceptance,

But the paths of unrighteousness shall suddenly be destroyed and vanish.

And to certain men of a generation shall the paths of violence and of death be revealed,

And they shall hold themselves afar from them,

And shall not follow them.

And now I say unto you the righteous:

Walk not in the paths of wickedness, nor in the paths of death,

And draw not nigh to them, lest ye be destroyed.

But seek and choose for yourselves righteousness and an elect life,

And walk in the paths of peace,

And ye shall live and prosper.

And hold fast my words in the thoughts of your hearts,

And suffer them not to be effaced from your hearts;

For I know that sinners will tempt men to evilly-entreat wisdom,

So that no place may be found for her,

And no manner of temptation may minish.

Woe to those who build unrighteousness and oppression

And lay deceit as a foundation;

For they shall be suddenly overthrown,

And they shall have no peace.

Woe to those who build their houses with sin;
For from all their foundations shall they be overthrown,
And by the sword shall they fall.
And those who acquire gold and silver in judgement suddenly shall perish.
Woe to you, ye rich, for ye have trusted in your riches,
And from your riches shall ye depart,
Because ye have not remembered the Most High in the days of your riches.
Ye have committed blasphemy and unrighteousness,
And have become ready for the day of slaughter,
And the day of darkness and the day of the great judgement.
Thus I speak and declare unto you:
He who hath created you will overthrow you,
And for your fall there shall be no compassion,
And your Creator will rejoice at your destruction.
And your righteous ones in those days shall be
A reproach to the sinners and the godless.
Oh that mine eyes were a cloud of waters
That I might weep over you,
And pour down my tears as a cloud of waters:
That so I might rest from my trouble of heart!
who has permitted you to practice reproaches and wickedness ?
And so judgement shall overtake you, sinners.
Fear not the sinners, ye righteous;
For again will the Lord deliver them into your hands,
That ye may execute judgement upon them according to your desires.
Woe to you who fulminate anathemas which cannot be reversed:
Healing shall therefore be far from you because of your sins.
Woe to you who requite your neighbour with evil;
For ye shall be requited according to your works.
Woe to you, lying witnesses,
And to those who weigh out injustice,
For suddenly shall ye perish.
Woe to you, sinners, for ye persecute the righteous;
For ye shall be delivered up and persecuted because of injustice,
And heavy shall its yoke be upon you.
Be hopeful, ye righteous; for suddenly shall the sinners perish before you,
And ye shall have lordship over them according to your desires.
And in the day of the tribulation of the sinners,
Your children shall mount and rise as eagles,
And higher than the vultures will be your nest,
And ye shall ascend and enter the crevices of the earth,
And the clefts of the rock for ever as coneys before the unrighteous,
And the sirens shall sigh because of you-and weep.
Wherefore fear not, ye that have suffered;

For healing shall be your portion,
And a bright light shall enlighten you,
And the voice of rest ye shall hear from heaven.
Woe unto you, ye sinners, for your riches make you appear like the righteous,
But your hearts convict you of being sinners,
And this fact shall be a testimony against you for a memorial of (your) evil
deeds.

Woe to you who devour the finest of the wheat,
And drink wine in large bowls,
And tread under foot the lowly with your might.
Woe to you who drink water from every fountain,
For suddenly shall ye be consumed and wither away,
Because ye have forsaken the fountain of life.

Woe to you who work unrighteousness
And deceit and blasphemy:
It shall be a memorial against you for evil.

Woe to you, ye mighty,
Who with might oppress the righteous;
For the day of your destruction is coming.
In those days many and good days shall come to the righteous-in the day of
your judgement.

Believe, ye righteous, that the sinners will become a shame
And perish in the day of unrighteousness.

Be it known unto you (ye sinners) that the Most High is mindful of your
destruction,

And the angels of heaven rejoice over your destruction.

What will ye do, ye sinners,
And whither will ye flee on that day of judgement,
When ye hear the voice of the prayer of the righteous ?

Yea, ye shall fare like unto them,
Against whom this word shall be a testimony:

“ Ye have been companions of sinners.”

And in those days the prayer of the righteous shall reach unto the Lord,
And for you the days of your judgement shall come.

And all the words of your unrighteousness shall be read out before the Great
Holy One,

And your faces shall be covered with shame,

And He will reject every work which is grounded on unrighteousness.

Woe to you, ye sinners, who live on the mid ocean and on the dry land,
Whose remembrance is evil against you.

Woe to you who acquire silver and gold in unrighteousness and say:

“ We have become rich with riches and have possessions;

And have acquired everything we have desired.

And now let us do what we purposed:

For we have gathered silver,
c And many are the husbandmen in our houses.”
d And our granaries are (brim) full as with water,
Yea and like water your lies shall flow away;
For your riches shall not abide
But speedily ascend from you;
For ye have acquired it all in unrighteousness,
And ye shall be given over to a great curse.
And now I swear unto you, to the wise and to the foolish,
For ye shall have manifold experiences on the earth.
For ye men shall put on more adornments than a woman,
And coloured garments more than a virgin:
In royalty and in grandeur and in power,
And in silver and in gold and in purple,
And in splendour and in food they shall be poured out as water.
Therefore they shall be wanting in doctrine and wisdom,
And they shall perish thereby together with their possessions;
And with all their glory and their splendour,
And in shame and in slaughter and in great destitution,
Their spirits shall be cast into the furnace of fire.
I have sworn unto you, ye sinners, as a mountain has not become a slave,
And a hill does not become the handmaid of a woman,
Even so sin has not been sent upon the earth,
But man of himself has created it,
And under a great curse shall they fall who commit it.
And barrenness has not been given to the woman,
But on account of the deeds of her own hands she dies without children.
I have sworn unto you, ye sinners, by the Holy Great One,
That all your evil deeds are revealed in the heavens,
And that none of your deeds of oppression are covered and hidden.
And do not think in your spirit nor say in your heart that ye do not know and
that ye do not see that every sin is every day recorded in heaven in the
presence of the Most High. From henceforth ye know that all your oppression
wherewith ye oppress is written down every day till the day of your
judgement. Woe to you, ye fools, for through your folly shall ye perish: and
ye transgress against the wise, and so good hap shall not be your portion. And
now, know ye that ye are prepared for the day of destruction: wherefore do
not hope to live, ye sinners, but ye shall depart and die; for ye know no
ransom; for ye are prepared for the day of the great judgement, for the day of
tribulation and great shame for your spirits. Woe to you, ye obstinate of heart,
who work wickedness and eat blood: Whence have ye good things to eat and
to drink and to be filled ? From all the good things which the Lord the Most
High has placed in abundance on the earth; therefore ye shall have no peace.
Woe to you who love the deeds of unrighteousness: wherefore do ye hope for

good hap unto yourselves? know that ye shall be delivered into the hands of the righteous, and they shall cut off your necks and slay you, and have no mercy upon you. Woe to you who rejoice in the tribulation of the righteous; for no grave shall be dug for you. Woe to you who set at nought the words of the righteous; for ye shall have no hope of life. Woe to you who write down lying and godless words; for they write down their lies that men may hear them and act godlessly towards (their) neighbour. Therefore they shall have no peace but die a sudden death.

Woe to you who work godlessness,

And glory in lying and extol them:

Ye shall perish, and no happy life shall be yours.

Woe to them who pervert the words of uprightness,

And transgress the eternal law,

And transform themselves into what they were not into sinners:

They shall be trodden under foot upon the earth.

In those days make ready, ye righteous, to raise your prayers as a memorial,

And place them as a testimony before the angels,

That they may place the sin of the sinners for a memorial before the Most High.

In those days the nations shall be stirred up,

And the families of the nations shall arise on the day of destruction.

And in those days the destitute shall go forth and carry off their children,

And they shall abandon them, so that their children shall perish through them:

Yea, they shall abandon their children (that are still) sucklings, and not return to them,

And shall have no pity on their beloved ones.

, And again I swear to you, ye sinners, that sin is prepared for a day of unceasing bloodshed. And they who worship stones, and grave images of gold and silver and wood (and stone) and clay, and those who worship impure spirits and demons, and all kinds of idols not according to knowledge, shall get no manner of help from them.

And they shall become godless by reason of the folly of their hearts,

And their eyes shall be blinded through the fear of their hearts

And through visions in their dreams.

Through these they shall become godless and fearful;

For they shall have wrought all their work in a lie,

And shall have worshiped a stone:

Therefore in an instant shall they perish.

But in those days blessed are all they who accept the words of wisdom, and understand them,

And observe the paths of the Most High, and walk in the path of His righteousness,

And become not godless with the godless;

For they shall be saved.

Woe to you who spread evil to your neighbours;
For you shall be slain in Sheol.
Woe to you who make deceitful and false measures,
And (to them) who cause bitterness on the earth;
For they shall thereby be utterly consumed.
Woe to you who build your houses through the grievous toil of others,
And all their building materials are the bricks and stones of sin;
I tell you ye shall have no peace.
Woe to them who reject the measure and eternal heritage of their fathers
And whose souls follow after idols;
For they shall have no rest.
Woe to them who work unrighteousness and help oppression,
And slay their neighbours until the day of the great judgement.
For He shall cast down your glory,
And bring affliction on your hearts,
And shall arouse His fierce indignation
And destroy you all with the sword;
And all the holy and righteous shall remember your sins.
And in those days in one place the fathers together with their sons shall be smitten
And brothers one with another shall fall in death
Till the streams flow with their blood.
For a man shall not withhold his hand from slaying his sons and his sons' sons,
And the sinner shall not withhold his hand from his honoured brother:
From dawn till sunset they shall slay one another.
And the horse shall walk up to the breast in the blood of sinners,
And the chariot shall be submerged to its height.
In those days the angels shall descend into the secret places
And gather together into one place all those who brought down sin
And the Most High will arise on that day of judgement
To execute great judgement amongst sinners.
And over all the righteous and holy He will appoint guardians from amongst the holy angels
To guard them as the apple of an eye,
Until He makes an end of all wickedness and all sin,
And though the righteous sleep a long sleep, they have nought to fear.
And (then) the children of the earth shall see the wise in security,
And shall understand all the words of this book,
And recognize that their riches shall not be able to save them
In the overthrow of their sins.
Woe to you, Sinners, on the day of strong anguish,
Ye who afflict the righteous and burn them with fire:
Ye shall be requited according to your works.

Woe to you, ye obstinate of heart,
Who watch in order to devise wickedness:
Therefore shall fear come upon you
And there shall be none to help you.

Woe to you, ye sinners, on account of the words of your mouth,
And on account of the deeds of your hands which your godlessness as
wrought,

In blazing flames burning worse than fire shall ye burn.

And now, know ye that from the angels He will inquire as to your deeds in
heaven, from the sun and from the moon and from the stars in reference to
your sins because upon the earth ye execute judgement on the righteous. And
He will summon to testify against you every cloud and mist and dew and rain;
for they shall all be withheld because of you from descending upon you, and
they shall be mindful of your sins. And now give presents to the rain that it be
not withheld from descending upon you, nor yet the dew, when it has received
gold and silver from you that it may descend. When the hoar-frost and snow
with their chilliness, and all the snow-storms with all their plagues fall upon
you, in those days ye shall not be able to stand before them.

Observe the heaven, ye children of heaven, and every work of the Most High,
and fear ye Him and work no evil in His presence. If He closes the windows
of heaven, and withholds the rain and the dew from descending on the earth
on your account, what will ye do then? And if He sends His anger upon you
because of your deeds, ye cannot petition Him; for ye spake proud and
insolent words against His righteousness: therefore ye shall have no peace.

And see ye not the sailors of the ships, how their ships are tossed to and fro by
the waves, and are shaken by the winds, and are in sore trouble ? And
therefore do they fear because all their goodly possessions go upon the sea
with them, and they have evil forebodings of heart that the sea will swallow
them and they will perish therein. Are not the entire sea and all its waters, and
all its movements, the work of the Most High, and has He not set limits to its
doings, and confined it throughout by the sand ? And at His reproof it is afraid
and dries up, and all its fish die and all that is in it; But ye sinners that are on
the earth fear Him not. Has He not made the heaven and the earth, and all that
is therein ? Who has given understanding and wisdom to everything that
moves on the earth and in the sea. Do not the sailors of the ships fear the sea ?
Yet sinners fear not the Most High.

In those days when He hath brought a grievous fire upon you,
Whither will ye flee, and where will ye find deliverance ?

And when He launches forth His Word against you Will you not be affrighted
and fear ?

And all the luminaries shall be affrighted with great fear,
And all the earth shall be affrighted and tremble and be alarmed.
And all the angels shall execute their commandst
And shall seek to hide themselves from the presence of the Great Glory,

And the children of earth shall tremble and quake;
And ye sinners shall be cursed for ever,
And ye shall have no peace.
Fear ye not, ye souls of the righteous,
And be hopeful ye that have died in righteousness.
And grieve not if your soul into Sheol has descended in grief,
And that in your life your body fared not according to your goodness,
But wait for the day of the judgement of sinners
And for the day of cursing and chastisement.
And yet when ye die the sinners speak over you:

“ As we die, so die the righteous,
And what benefit do they reap for their deeds ?
Behold, even as we, so do they die in grief and darkness,
And what have they more than we ?
From henceforth we are equal.
And what will they receive and what will they see for ever ?
Behold, they too have died,
And henceforth for ever shall they see no light.”

I tell you, ye sinners, ye are content to eat and drink, and rob and sin, and strip men naked, and acquire wealth and see good days. Have ye seen the righteous how their end falls out, that no manner of violence is found in them till their death ? “ Nevertheless they perished and became as though they had not been, and their spirits descended into Sheol in tribulation.”

Now, therefore, I swear to you, the righteous, by the glory of the Great and Honoured and Mighty One in dominion, and by His greatness I swear to you.

I know a mystery
And have read the heavenly tablets,
And have seen the holy books,
And have found written therein and inscribed regarding them:
That all goodness and joy and glory are prepared for them,
And written down for the spirits of those who have died in righteousness,
And that manifold good shall be given to you in recompense for your labours,
And that your lot is abundantly beyond the lot of the living.
And the spirits of you who have died in righteousness shall live and rejoice,
And their spirits shall not perish, nor their memorial from before the face of the Great One

Unto all the generations of the world: wherefore no longer fear their contumely.

Woe to you, ye sinners, when ye have died,
If ye die in the wealth of your sins,
And those who are like you say regarding you:
‘ Blessed are the sinners: they have seen all their days.
And how they have died in prosperity and in wealth,
And have not seen tribulation or murder in their life;

And they have died in honour,
And judgement has not been executed on them during their life.”
Know ye, that their souls will be made to descend into Sheol
And they shall be wretched in their great tribulation.
And into darkness and chains and a burning flame where there is grievous
judgement shall your spirits enter;
And the great judgement shall be for all the generations of the world.
Woe to you, for ye shall have no peace.
Say not in regard to the righteous and good who are in life:
“In our troubled days we have toiled laboriously and experienced every
trouble,
And met with much evil and been consumed,
And have become few and our spirit small.
And we have been destroyed and have not found any to help us even with a
word:
We have been tortured and destroyed, and not hoped to see life from day to
day.
We hoped to be the head and have become the tail:
We have toiled laboriously and had no satisfaction in our toil;
And we have become the food of the sinners and the unrighteous,
And they have laid their yoke heavily upon us.
They have had dominion over us that hated us and smote us;
And to those that hated us we have bowed our necks
But they pitied us not.
We desired to get away from them that we might escape and be at rest,
But found no place whereunto we should flee and be safe from them.
And are complained to the rulers in our tribulation,
And cried out against those who devoured us,
But they did not attend to our cries
And would not hearken to our voice.
And they helped those who robbed us and devoured us and those who made
us few; and they concealed their oppression, and they did not remove from us
the yoke of those that devoured us and dispersed us and murdered us, and they
concealed their murder, and remembered not that they had lifted up their
hands against us.
I swear unto you, that in heaven the angels remember you for good before the
glory of the Great One: and your names are written before the glory of the
Great One. Be hopeful; for aforetime ye were put to shame through ill and
affliction; but now ye shall shine as the lights of heaven, ye shall shine and ye
shall be seen, and the portals of heaven shall be opened to you. And in your
cry, cry for judgement, and it shall appear to you; for all your tribulation shall
be visited on the rulers, and on all who helped those who plundered you. Be
hopeful, and cast not away your hopes for ye shall have great joy as the angels
of heaven. What shall ye be obliged to do ? Ye shall not have to hide on the

day of the great judgement and ye shall not be found as sinners, and the eternal judgement shall be far from you for all the generations of the world. And now fear not, ye righteous, when ye see the sinners growing strong and prospering in their ways: be not companions with them, but keep afar from their violence; for ye shall become companions of the hosts of heaven. And, although ye sinners say: “ All our sins shall not be searched out and be written down,” nevertheless they shall write down all your sins every day. And now I show unto you that light and darkness, day and night, see all your sins. Be not godless in your hearts, and lie not and alter not the words of uprightness, nor charge with lying the words of the Holy Great One, nor take account of your idols; for all your lying and all your godlessness issue not in righteousness but in great sin. And now I know this mystery, that sinners will alter and pervert the words of righteousness in many ways, and will speak wicked words, and lie, and practice great deceits, and write books concerning their words. But when they write down truthfully all my words in their languages, and do not change or minish ought from my words but write them all down truthfully -all that I first testified concerning them. Then, I know another mystery, that books will be given to the righteous and the wise to become a cause of joy and uprightness and much wisdom. And to them shall the books be given, and they shall believe in them and rejoice over them, and then shall all the righteous who have learnt therefrom all the paths of uprightness be recompensed.’

In those days the Lord bade (them) to summon and testify to the children of earth concerning their wisdom: Show (it) unto them; for ye are their guides, and a recompense over the whole earth. For I and My son will be united with them for ever in the paths of uprightness in their lives; and ye shall have peace: rejoice, ye children of uprightness. Amen.

Fragment of the Book of Noah

And after some days my son Methuselah took a wife for his son Lamech, and she became pregnant by him and bore a son. And his body was white as snow and red as the blooming of a rose, and the hair of his head and his long locks were white as wool, and his eyes beautiful. And when he opened his eyes, he lighted up the whole house like the sun, and the whole house was very bright. And thereupon he arose in the hands of the midwife, opened his mouth, and conversed with the Lord of righteousness. And his father Lamech was afraid of him and fled, and came to his father Methuselah. And he said unto him: ‘ I have begotten a strange son, diverse from and unlike man, and resembling the sons of the God of heaven; and his nature is different and he is not like us, and his eyes are as the rays of the sun, and his countenance is glorious. And it seems to me that he is not sprung from me but from the angels, and I fear that in his days a wonder may be wrought on the earth. And now, my father, I am here to petition thee and implore thee that thou mayest go to Enoch, our father, and learn from him the truth, for his dwelling-place is amongst the

angels.' And when Methuselah heard the words of his son, he came to me to the ends of the earth; for he had heard that was there, and he cried aloud, and I heard his voice and I came to him. And said unto him: ' Behold, here am I, my son, wherefore hast thou come to me ? ' And he answered and said: ' Because of a great cause of anxiety have I come to thee, and because of a disturbing vision have I approached. And now, my father, hear me: unto Lamech my son there hath been born a son, the like of whom there is none, and his nature is not like man's nature, and the colour of his body is whiter than snow and redder than the bloom of a rose, and the hair of his head is whiter than white wool, and his eyes are like the rays of the sun, and he opened his eyes and thereupon lighted up the whole house. And he arose in the hands of the midwife, and opened his mouth and blessed the Lord of heaven. And his father Lamech became afraid and fled to me, and did not believe that he was sprung from him, but that he was in the likeness of the angels of heaven; and behold I have come to thee that thou mayest make known to me the truth.' And I, Enoch, answered and said unto him: 'The Lord will do a new thing on the earth, and this I have already seen in a vision, and make known to thee that in the generation of my father Jared some of the angels of heaven transgressed the word of the Lord. And behold they commit sin and transgress the law, and have united themselves with women and commit sin with them, and have married some of them, and have begot children by them. And they shall produce on the earth giants not according to the spirit, but according to the flesh, and there shall be a great punishment on the earth, and the earth shall be cleansed from all impurity. Yea, there shall come a great destruction over the whole earth, and there shall be a deluge and a great destruction for one year. And this son who has been born unto you shall be left on the earth, and his three children shall be saved with him: when all mankind that are on the earth shall die he and his sons shall be saved. And now make known to thy son Lamech that he who has been born is in truth his son, and call his name Noah; for he shall be left to you, and he and his sons shall be saved from the destruction, which shall come upon the earth on account of all the sin and all the unrighteousness, which shall be consummated on the earth in his days. And after that there shall be still more unrighteousness than that which was first consummated on the earth; for I know the mysteries of the holy ones; for He, the Lord, has showed me and informed me, and I have read (them) in the heavenly tablets. And I saw written on them that generation upon generation shall transgress, till a generation of righteousness arises, and transgression is destroyed and sin passes away from the earth, and all manner of good comes upon it. And now, my son, go and make known to thy son Lamech that this son, which has been born, is in truth his son, and that (this) is no lie.' And when Methuselah had heard the words of his father Enoch-for he had shown to him everything in secret-he returned and showed (them) to him and called the name of that son Noah; for he will comfort the earth after all the destruction.

Another book which Enoch wrote for his son Methuselah and for those who will come after him, and keep the law in the last days. Ye who have done good shall wait for those days till an end is made of those who work evil; and an end of the might of the transgressors. And wait ye indeed till sin has passed away, for their names shall be blotted out of the book of life and out of the holy books, and their seed shall be destroyed for ever, and their spirits shall be slain, and they shall cry and make lamentation in a place that is a chaotic wilderness, and in the fire shall they burn; for there is no earth there. And I saw there something like an invisible cloud; for by reason of its depth I could not look over, and I saw a flame of fire blazing brightly, and things like shining mountains circling and sweeping to and fro. And I asked one of the holy angels who was with me and said unto him: ‘What is this shining thing? for it is not a heaven but only the flame of a blazing fire, and the voice of weeping and crying and lamentation and strong pain.’ And he said unto me: ‘This place which thou seest—here are cast the spirits of sinners and blasphemers, and of those who work wickedness, and of those who pervert everything that the Lord hath spoken through the mouth of the prophets—(even) the things that shall be. For some of them are written and inscribed above in the heaven, in order that the angels may read them and know that which shall befall the sinners, and the spirits of the humble, and of those who have afflicted their bodies, and been recompensed by God; and of those who have been put to shame by wicked men: Who love God and loved neither gold nor silver nor any of the good things which are in the world, but gave over their bodies to torture. Who, since they came into being, longed not after earthly food, but regarded everything as a passing breath, and lived accordingly, and the Lord tried them much, and their spirits were found pure so that they should bless His name. And all the blessings destined for them I have recounted in the books. And he hath assigned them their recompense, because they have been found to be such as loved heaven more than their life in the world, and though they were trodden under foot of wicked men, and experienced abuse and reviling from them and were put to shame, yet they blessed Me. And now I will summon the spirits of the good who belong to the generation of light, and I will transform those who were born in darkness, who in the flesh were not recompensed with such honour as their faithfulness deserved. And I will bring forth in shining light those who have loved My holy name, and I will seat each on the throne of his honour. And they shall be resplendent for times without number; for righteousness is the judgement of God; for to the faithful He will give faithfulness in the habitation of upright paths. And they shall see those who were, born in darkness led into darkness, while the righteous shall be resplendent. And the sinners shall cry aloud and see them resplendent, and they indeed will go where days and seasons are prescribed for them.’

אֱלֹהִים 'elôhîym el-o-heem' Plural of H433; gods in the ordinary sense, *Strong's Hebrew Lexicon*.

[←59]

And the LORD God formed man of the dust of the ground... Gen 2:7

[←60]

and there he put the man whom he had formed. Gen 2:8

[←61]

Gen_6:9 These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. (In other words, not mixed with the genetically contaminated people of the land.)

And Michael answered again, and said to Raphael: 'Who is he whose heart is not softened concerning it, and whose reins are not troubled by this word of judgment (that) has gone forth upon them because of those who have thus led them out? 'And it came to pass when he stood before the Lord of Spirits, Michael said thus to Raphael: 'I will not take their part under the eye of the Lord; for the Lord of Spirits has been angry with them because they do as if they were the Lord.- Enoch

[←64]

ibid

[←65]

ibid

[←66]

ibid